

SELECT VERSES WHICH HAVE THE POWER TO HEAL ALMOST ANY DISEASE



The Curative Powers of the Holy Gita

T. R. Seshadri

"When disappointment stares me in the face I go back to the Bhagavad Gita. I find a verse here and a verse there, and I immediately begin to smile in the midst of overwhelming tragedies... and if these tragedies have left no visible scar on me, I owe it all to the Bhagavad Gita...."

- Mahatma Gandhi -

The Curative Powers of the Holy Gita

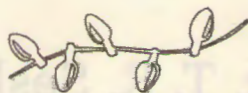
Dr. T. R. Seshadri



New Delhi, India

*Yad āditya-gatam tejo
jagat-bhāsayate' khilam
yac-candramasi yac cā' gnau
tat-tejo viddhi māmakam.*

Gītā : XV/12



The Light residing in the sun,
which dissipates the darkness and illumines the whole
world, which is also in the Moon and the Fire —
know that Light to be Mine.



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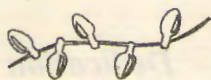
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That thou art (*tat tvam asi*).

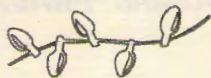
The Yajur Veda

The Kingdom of God is within you.

Jesus Christ

Whosoever knoweth his own self,
knoweth his God.

Mohammed



Dedication

*With devotion
to
my dear parents*



No evil, however great, can affect him
who meditates on the Gītā.
He is like the lotus leaf untouched
by the water.

Varāha Purāna

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INTRODUCTION

This book offers no advice about sitting in the lotus posture, breath-control, *Yoga*, meditation or, for that matter, even on the elements of spiritual pursuits. It is a quest for attaining integration — of the body, soul, mind and intellect — so as to achieve the knowledge of SELF for a defined purpose.

The communion of the five basic elements — earth, water, fire, air and ether (sky) — comprise the material reality of our cosmos and our physical SELF. Cognised by the five sense organs — nose (smell), tongue (taste), eye (sight), skin (touch) and ear (sound) — which are five wonderful gates in the body, one's mind is attuned to a large extent to knowing the Universe. Only when these elements and organs are in perfect equilibrium, there is harmony. It is in such situations that one comes across psychological therapies, implying the use of mind-power for the healing process.

Here let me caution the reader that this essay is not meant to preach any religion or spread any spiritual practice. I have taken BHAGAVAD-GĪTĀ, simply, the GĪTĀ (pronounced as 'Geeta'), as a medium to present my views.

As most of us realise, there is some Unseen Force governing all our activities. We may call it 'Divinity', 'God', 'Lord', 'Super-natural power' — or any other name we may like to address it by.

A lamp spreads light all around, a flower its fragrance. When we look at the several beautiful things in Nature, even the worst cynics among us will be convinced that there is a

Superior Being who is responsible for the entire creation, from the tiny ants creeping on the earth to the twinkling stars shining in the firmament.

Once the “Seen” and the “Seer” (*Atman*, *Puruṣa*, by whatever name one may call) come together, the mystery is solved. However, the Unseen Force can be visualised only by the dispassionate and discriminating among us.

Rational thinking itself shows that “everything is a blessing in disguise” and “the more you identify yourself with the mortal coil, the greater the fear; the greater the detachment, the lesser the fear.”

In other words, when we realise that all the world is a stage and all the men and women merely players, when we discharge our duties with a sense of detachment, our fetters do not bind us at all.

Herein comes the “Yoga philosophy”, so well enunciated in the *Gītā*, which is a part of the great Indian epic, *Mahābhārata*. This is one of India’s unique contributions to world literature, which has the distinction of being the world’s longest epic. It mirrors the life and soul of the Indian ethos as nothing else does. Rightly acclaimed as the ‘Book of Life’, it has been affirmed time and again by the scholars that “what is not in it is nowhere else to be found”.

Of the many treasures that the *Mahābhārata* contains, nothing is more sublime and more profound than the *Bhagavad-Gītā*, acclaimed as the world’s shortest scripture and humanity’s ‘Song Celestial’.

The *Gītā* enjoys the status of the ‘Scripture Universal’, applicable to all persons, in all places, and at all times. It does not make any distinction between the spiritual and the temporal,

attention towards the 'Unseen' (God or Lord or Supernatural power, divine personality, or by whatever name one might call).

One comes across several instances of an ailing person seeking divine help and resorting to vows and austerities after his/her doctors have given up hope of his/her recovery.

It is in this context that I make a humble effort by combining the *Vedic Mantras* with the philosophy of *Yoga/Meditation*, specific *Mantras* for specific needs in conjunction with the relaxed mind. I advocate reciting/chanting (preferably, in silence, within oneself) the specific *Mantras* three times, once in the morning and once in the evening or before retiring to bed, and towards the close of Yogic practice, thereby integrating the efficacy of *Yoga/Meditation* with the potency of the related *Mantras*, latent in it.

What is a *Vedic Mantra*? Let us analyse the word 'Vedic' first. It is derived from the noun form of *Vedanta*, a Sanskrit compound consisting of *Veda* and *anta*, which means end of the *Veda*, *Veda* meaning wisdom (*jñāna*). The word '*Veda*' is from the Sanskrit root-verb *Vid* — to know — from which the English word wisdom is derived. The word '*anta*' means end. Therefore, *Vedanta* means the end of wisdom. It explains what that 'end' is and how it can be attained (As Jesus said, "Ye shall know the truth and truth shall make you free." So *Vedanta* teaches the knowledge of truth which brings that freedom).

The *Vedas* are books of knowledge, compendia of wisdom. They are referred to as the Heard (*Sruthi*), because the truths they proclaim were not 'fabricated', but 'heard' (from the 'Unseen') by the sages (*ṛṣis*) of yore. They are 'authorless

the sacred and the secular. It is not restricted to any caste, creed, community, religion, age, sex, society or status in life. Its teachings have gained appreciation not only in India, but far beyond its borders. Over 1500 editions of it have been published, in over 40 different languages including 10 foreign languages, over 20 million copies having been printed in India itself during the last 50 years.

Beyond the boundaries of India, the *Gītā* has had votaries among philosophers, poets, scientists and statesmen such as Warren Hastings (the first Governor-General of British-India), Aldous Huxley, Ralph Waldo Emerson, Edwin Arnold, Arnold Toynbee, Prof. Oppenheimer (the Atomic scientist), W.D.P. Hill, R.C. Zaehner, and Albiruni (the Moslem savant in the eleventh century). This is but natural. For, truth is many-sided, transcending the limitations of normal human perceptions.

The *Bhagavad-Gītā* shows the way to train the mind towards achieving perfection and excellence in action. It deals with the development of an individual as an integrated personality. It tells us "who we are," and how we can obtain lasting peace and happiness and gradually trains us to "know ourselves" and the "Unseen". Its perennial philosophy makes us unafraid of death, active in life, and cooperative in worldly and spiritual fields alike. It imparts qualities of leadership to us. In brief, it addresses itself squarely to the basic problems of human beings: Ignorance, Sorrow and Death.

What is *Yoga*? Time was when in the eyes of the Westerners in particular, *Yoga* had more or less the same ranking as the Indian rope-trick or snake-charming — part magic, part myth. As the search for rationalisation advanced, it emerged that the

particular states of the mind and body of an individual are the consequences of the interaction between several processes, and if these processes are controlled in a defined pattern, the physical and mental states could be alerted — nay — ‘commanded,’ as required. *Yoga* describes and gives guidelines how this could be done.

In brief, ‘*Yoga*’ means the union of the embodied ‘Vital Force’ (*Prāṇa*) with the ‘Universal Energy’ (*Śakti*). We may simply call this the “Union of the ‘Soul’ with the ‘Unseen’ and consequent attainment of liberation”.

There are several schools of *Yoga* and each one has its own approach. Yet, in the end, the practice of all these types has one goal, namely to influence the physiological mechanism of the body.

On the other hand, Meditation, as a means of translating *Yoga* into action, lays down the step-by-step process of the practice proper.

In the *Bhagavad-Gītā*, *Kṛṣṇa* (pronounced Krishna) enjoins the following rules for successful meditation: “In a clean spot, on a firm seat, neither very high, nor very low, covered with a cloth, deer-skin and sacred grass”.¹

“Keeping the body, head and neck straight and steady, remaining firm and gazing steadily at the tip of the nose, without closing in all directions”.²

“Sitting thus, concentrating the mind and controlling the mind and senses, one should practise self-purification /total surrender: ‘To Thee, I declare complete knowledge and experience’”.³

1. VI/11

2. VI/13

3. VI/12

Yoga and Meditation, being cousins, are, in my view, symbiotic, synergic and symbolic in all respects. While *Yoga* is union with God, Meditation is one of the many means to attain it. At best, they are mutually complementary. Everyone who earnestly endeavours to follow the rules and practices behind *Yoga* and Meditation is bound to find the way to 'Blessedness' and 'Supreme Liberation', even if one has previously been "the greatest of the sinners."

These days, life is full of stress and strain. Most of us suffer from irritability, sleeplessness, and many tension-causing illnesses, especially high blood pressure, heart disease, diabetes and even cancer; some of the less fortunate have to battle with AIDS in recent times.

Most of these diseases are psychosomatic — caused by the mind. Emotional disturbances like hatred, anger and fear destroy not only our peace of mind but our health as well. They are often caused by the over - or - under secretion of the endocrine glands which secrete chemical hormones into the blood-stream, which affects body-functions like growth, digestion, energy levels, etc. They also have a pronounced effect on the mind.

Yoga and Meditation are, to a large extent, the keys to relieve all kinds of tensions. Regular practice, is however, important if we want to remove tension and revitalise the nervous system. The whole body may then be reinvigorated in the shortest possible time. Many ailments may be cured and even completely removed.

Notwithstanding all that is advocated above, when some problems or troubles baffle a person, or there is some loss or pain or some kind of misfortune, he (or she) turns his (or her)

attention towards the 'Unseen' (God or Lord or Supernatural power, divine personality, or by whatever name one might call).

One comes across several instances of an ailing person seeking divine help and resorting to vows and austerities after his/her doctors have given up hope of his/her recovery.

It is in this context that I make a humble effort by combining the *Vedic Mantras* with the philosophy of *Yoga/Meditation*, specific *Mantras* for specific needs in conjunction with the relaxed mind. I advocate reciting/chanting (preferably, in silence, within oneself) the specific *Mantras* three times, once in the morning and once in the evening or before retiring to bed, and towards the close of Yogic practice, thereby integrating the efficacy of *Yoga/Meditation* with the potency of the related *Mantras*, latent in it.

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The *Vedas* are books of knowledge, compendia of wisdom. They are referred to as the Heard (*Sruthi*), because the truths they proclaim were not 'fabricated', but 'heard' (from the 'Unseen') by the sages (*r̥sis*) of yore. They are 'authorless

words' and are not subject to the limitations that human thinking is heir to.

In Sanskrit, '*manas*' means 'mind', and '*trā*' means 'to free'. So a *mantra* is a combination of transcendental sounds that free our minds from the anxieties of living in the material world. The *mantras* are holy hymns, poetic expressions of revealed truth. They are in the form of symbols or seed-words or combination of a few meaningful words, carrying with them certain sounds and vibrations — specific ones for specific needs. A single *mantra* may carry a volume of explanatory meaning. Each word of it may take us days and months to 'understand'. All the same, the sages and seers who possessed that knowledge over years of study and penance went on record that "even one *mantra* is sufficient for an evolved soul and to realise the truth; and that a *mantra* chanted with unfettered faith in it, knowing its broad meaning is as good as knowing it fully."

I have deliberately given the go by to the imperative need of a teacher or preceptor or *Guru*. Neither have I attached importance to voluminous explanations and deep meanings. I am conscious and aware that the teaching of *Mantras* and imparting the knowledge thereof call for rigorous and vigorous discipline as they have to be practised for years together under the vigilant eye of a preceptor of the highest order.

Guru (Teacher) is said to be a must and it is the first and foremost necessity to have one. *Kṛṣṇa* himself described the right type of teacher thus: "By reverence, by indepth questioning and by service, (locate the one) who (can) behold the truth, who is a man of knowledge (himself) and who (can) teach thee

knowledge”⁴. But where are such teachers these days? (Even those who ‘claim’ to be true teachers are invariably ignorant, degraded individuals whose sole aim, in most cases, is to earn their living). Who can afford that much time, with material needs increasing day in and day out? In this Jet-set age, I do not think we can afford the luxury of studying and practising *Vedic Mantras* as a means to our living. Even if we did, how many would enlist themselves to become our disciples, just to safeguard and promote a particular tradition of hearing them and thereby learning them by heart to pass them on to the seekers of the coming generations?

Here, I take the help of the *Yogic* philosophy of *Bhagavad-Gītā*, the one and the only practical philosophy based on one’s innate action, without sacrificing one’s own duty, to reap the consequences unasked for. The *Gītā* has come from one Supreme person to people like you and me. There is no pre-condition that a teacher alone should teach the taught here. It is also stressed, again and again, during the discourse between Kṛṣṇa and Arjuna — the two main characters — that the secret of success in following the teachings in the *Gītā* have one and one prerequisite — faith, unflinched faith — ‘Go ahead with full faith in the Unseen, and you shall be rewarded’, this is the crux of the matter. If you know the meaning of each verse or stanza, it is well and good; even otherwise, if you are not a Doubting Thomas, you will come out clear and clean from your surrender.

Acārya (Acharya) Śaṅkara, during the course of his teachings, advised even the scholars “... not to waste time on

⁴. IV/34

grammar but turn your mind towards the Lord in worship and adoration"

It is for this specific reason, most of the rituals, in Hindu and Christian religions, begin and end with an invocation to the Supreme. Thus it goes : 'Forgive me O Lord! I am a sinner. I have committed sins. I am continuing to commit sins, knowingly or unknowingly. Forgive me. Forgive me also because I know not the correct method of prayer, I do not know the meaning and syntax. I take refuge in Thee. Accept my humble surrender, taking upon Yourself to set me free from this ignorance.....' and so on. Total surrender, humble in its approach, is the touchstone of the prayer.

For the present study, I have culled a few vital and potent *Vedic mantra-slokas* out of the 700 *slokas* of the 18 chapters, of the *Gītā*. These are believed to have a curative effect on many diseases and ailments. In my humble view, the transliteration and the enunciation of their meaning by me should enable laymen and scholars alike to cure themselves.

Very often, the philosophy of *Yoga* and Meditation is mistaken as spiritual practice or advocating religious belief, more so when combined with *Gītā* and the *Vedic mantras* embodied in it. Enlightenment is advocated in various forms. Confusing religion with such of these psycho-therapies is but natural, particularly when the author/writer belongs to a particular religion, creed and caste, irrespective of his/her own beliefs. For a while let us accept this logic. Even then, 'link' with a particular religion or God makes no sense when we realise that "Just as all the waters that drop from the sky

Śāṅkarācārya (Shankara): A.D. 788-820; India's foremost philosopher and teacher who expounded the philosophy of Mono-ism/Non-dualism (*Advaita*).

ultimately join the mighty ocean, so also the obeisance to various Gods (or Unseen Forces), by whatever name one may address Him, reaches only one — the Ultimate Reality — the Creator. The *Rig-Veda* summarises it thus: "Truth is one, the wise call it by many names."

Let our endeavour be, therefore, to attain pure consciousness unconnected with and unrelated to names and forms, and bridge the gap between good and evil, pain and pleasure, birth and death — both here and hereafter. Let us awake into that state of cosmic consciousness from our petty and individualistic micro-consciousness.

In this book, I have laid emphasis on faith and faith alone. To drive home the point, let me tell you a story, drawn from the experience of the enlightened souls. The story goes thus: Once upon a time, there was a hermit, a sage of great scholarship and years of penance, on the banks of a river, who had detached himself from the worldly pleasures. A milk-maid supplied his daily ration of milk from a neighbouring village, wading through knee-deep water of the stream, as a daily routine, out of devotion to the sage. On a particular day, she did not turn up. The sage was furious when she appeared the next day with the explanation that the river waters had swelled so high due to torrential rains that half of her village was nearly submerged and she could not set her foot on the other shore. The scholarly and bearded old man rebuked her, extolling the virtues of the Almighty. He told her curtly that if only she had faith in the Almighty and crossed the river, rain or gale, she would have just walked her way as on any other day. The lowly maid took it seriously. After a few days, the rain and gale were so heavy that even the hermit's cottage was almost

washed away. He stood on a high-level land, shivering. Lo and behold! the milk-maid appeared before him with the milk. Taken aback, he asked her how she could manage to cross the surging waters. She merely replied that, unlike on the earlier occasion, she had kept her mind transfixed in God and walked through the flooded stream as advised by him! It was then that the dumb-founded and humbled sage realised the difference between knowledge and faith. Faith triumphs ultimately. This is the first lesson in spiritualism.

In the prophetic words of Jesus Christ, “.....Verily I say unto you, if ye have faith as a grain of mustard seed, ye shall say unto this mountain : ‘Remove hence to yonder place’; and it shall remove; and nothing shall be impossible unto you.....”

Let me sum up with a *Vedic* saying :

सर्वे भवन्तु सुखिनः, सर्वे सन्तु निरामयाः ।
सर्वे भद्राणि पश्यन्तु, मा कश्चित्दुःखभाक् भवेत् ॥

Sarve bhavanthu sukhinah
Sarve san̐thu nirāmayāḥ
Sarve bhadraṇi pasyantu
Mā kaschit dukhabhāk bhaveth

Om, Śanti, Śanti, Śanti!

*May all be happy; May all be healthy;
May all see auspiciousness;
May none suffer.*

Om. Peace. Peace. Peace.

Hyderabad

Dr. T.R. SESHADRI

MAHABHARATA

*T*he Gita was not preached either as a pastime for persons tired out after living a worldly life in the pursuit of selfish motives nor as a preparatory lesson for living such a worldly life; but in order to give philosophical advice as to how one should live his worldly life with an eye to Release and as to the true duty of human beings in worldly life... One should not fail to thoroughly understand this ancient science of the life of a householder, or of a worldly life, as early as possible in one's life.

— *Bal Gangadhar Tilak*

*T*he Gita is not a weapon for dialectical warfare; it is a gate opening on the whole world of spiritual truth and experience and the view it gives us embraces all the provinces of that supreme region. It maps out, but it does not cut up or build walls or hedges to confine our vision.

—*Sri Aurobindo*

MAHABHARATA

‘Maha’ means ‘great’. Mahābhārata is the story of the descendants of King Bharata.

In ancient India, there was a great king by name Śāntanu. His kingdom passed on to his grandsons Dhṛtarāṣṭra (Dhritarashtra) and Pāṇḍu. The latter, though the younger son and sickly, became the ruler as the former was born blind.

Dhṛtarāṣṭra had one hundred sons called Kauravas (evil forces). Pāṇḍu had five sons who were known as Pāṇḍavas (divine forces).

However, after the premature death of Pāṇḍu, the blind Dhṛtarāṣṭra became the head of the Kingdom. He was king in name, because the effective powers were being exercised by his eldest son, Duryodhana.

As they came of age, the Pāṇḍavas distinguished themselves by their piety and heroic virtues. This made the Kauravas jealous of the noble Pāṇḍavas. They tried in vain to eliminate them (the Pāṇḍavas) by hook or by crook. Finally, a fratricidal war broke out between them.

Almost all the kings and chieftains joined one side or the other, and came with their armies to the battlefield at Kurukṣetra (Kurukshetra) — a place about a 100 km north of Delhi, where the war was fought for eighteen days.

Kṛṣṇa, himself the King of Dwāraka, being a relative of both, remained neutral. By mutual agreement, Kṛṣṇa sent his army to fight alongside the Kauravas, while he merely acted

as the charioteer of Arjuna, the third of Pāṇḍavas who was known for his great valour and dexterity in warfare.

Arjuna, after surveying the armies assembled in battle array, saw his near and dear ones, friends, relatives and masters on either side, ready to fight and die. "How can I kill them? What will I gain by it?"

Grief overcame him. He was depressed, filled with pity and despair. He flung aside his bow and arrows and told Kṛṣṇa that he would prefer his own death to killing his friends and relatives.

At this juncture, Kṛṣṇa took upon himself to teach Arjuna (and thereby to the world at large) the essence of *Yoga*. It is the *Bhagavad-Gītā*. The *Gītā* is based on that teaching of Kṛṣṇa, which in effect is the philosophy behind 'working without any attachment (desirelessness)', through the practice of 'work, worship and wisdom'.

Arjuna gave in eventually and fought the evil forces to extinction. Pāṇḍavas regained their lost kingdom.

This, in a nutshell, is the story of the great Indian epic, Mahābhārata, which dates back to 500 B.C.

GĪTĀ

As an epitome of the essentials of the whole *Vedic* teachings, the *Gītā* is pre-eminent by the profundity of its thought, depth of self-knowledge and rigour of discipline. It is free from rituals, ceremonies and myths. It comprises Karma (work), Bhakti (devotion) and Jñāna (knowledge).

The *Gītā* contains the teachings of Kṛṣṇa imparted to Arjuna on the battlefield of Kurukṣetra. The discourse between warrior Arjuna (the individual soul) and his friend, philosopher and guide Kṛṣṇa, in the role of charioteer (the Universal Soul incarnate), on the eve of the war, forms the subject matter of the *Gītā*.

Arjuna surveys the army just before the commencement of the battle and seeing his relatives, friends and teachers facing him, develops cold feet, becomes despondent and pleads with Kṛṣṇa that he was disinclined to fight. Kṛṣṇa imparts to him the teachings contained in the *Gītā*, and Arjuna eventually decides to fight.

Perhaps the dilemma one faces in life is the same as that faced by Arjuna, namely, the conflict between self and selfishness.

Imagine for a while the scene in the battlefield.

The chariot represents the human body. The five horses are the five senses running wild. The reins stand for the mind.

Arjuna, the occupant (rider), is the “confused, limited, ordinary mortal, with all his weaknesses, agitations and fears”.

He represents the 'lower individual self (*Jiva* or *Jeeva*)'. The 'self', in association with the mind and the senses, is thus the enjoyer or sufferer.

Kṛṣṇa, the charioteer (driver), symbolises the 'Higher Inner Self (*Atman* i.e., God Himself)'. He is the embodiment of intellect and intelligence.

In sum, the chariot, well-controlled by the charioteer, therefore, represents "a self-controlled man who alone can come out of the vagaries of mind and body". In other words, without seeking God's guidance and getting it, the wild desires cannot be controlled and the soul taken in the right direction.

A few salient teachings of Kṛṣṇa highlight the philosophy of the *Gītā*:

- One should behave like a warrior and carry out his duty, fight for and defend a just cause, and it would be a sin to refrain from a just fight, as long as one holds pleasure and pain, gain and loss, victory and defeat equal.
- One's grief is due to one's ignorance of men and matters. A truly wise man does not give himself up to grief, neither for the dead nor for the living, because this body is not everything. There is something beyond it and that is the Self. This Self is eternal and endless and passes from body to body. It cannot be seen, conceived, measured or comprehended by one's senses of perception.
- The skill in work(s) consists in working without any attachment (desirelessness) for the result. This by

itself cannot bring back one to rebirth but will lead him on to liberation from it. This, in brief, is *Yoga* — the practice of self-control, and it leads one to realise his unity with the Absolute.

- All creatures come from the Unseen, live for a while and ultimately merge into it.
- One must always remember that he or she is only an instrument in the hands of God and give all credit to Him. He is everywhere, the heart being His headquarters.
- Divinity manifests itself in people who have a good and pure heart.
- Anger leads to confusion, confusion to loss of memory and the power of reasoning. Thus intelligence is destroyed, and with the destruction of intelligence, he or she perishes.
- Though devoid of merit, one's own duty is better than the duty of another well-performed.
- Trust in God and do your duty, unmindful of the consequences from it; then only the results will be to your liking.
- Perfection in action is *Yoga*.
- One should never lose balance of mind. One should not be elated by success or depressed by failure. Then only he/she can attain *moksha* (salvation).
- Even the worst sinner can reach Him if only he is

steadfast in his unswerving devotion and unflinching faith.

In varying degrees, everyone is a victim of the 'Arjuna-disease', and the 'Kṛṣṇa-Cure' is available to all at all times in the teachings of the *Gītā*. It is a clarion call to every one to get up and fight the battle of one's own life and liberate oneself from tension, stress and strain, fear and anxiety, immorality, impurity and psychological maladjustments.

But then, why is it that I have indicated a particular *śloka* or *mantra* to be appropriate for a particular disease or ailment? What is the link between that specific verse and the specific complaint for which it has been recommended.

Let me illustrate this to the reader with Verse 3 of Adhyāya II (II/3). This has been recommended in my book for hypertension, heart ailments, impotence, and so on. Why?

To understand this, the reader has to turn his or her attention to the battle-scene of the Mahabharata.

"...Standing there, Arjuna beheld in both the armies, paternal uncles, grandfathers, teachers, maternal uncles, cousins, sons, grandsons, comrades, fathers-in-law and benefactors..."

Seeing these kinsmen, what did Arjuna say to Kṛṣṇa? (Adhyāya I/ Verse 28), "Seeing these my kinsmen, collected here prompted by war, my limbs fail me, O! Kṛṣṇa, and my mouth is parched..." He expressed his predicament further in Verses 29 & 30: "My body quivers and my hair stands on end. The bow (*gandiva*) slips from my hand and my skin burns all over ... I am unable to stand; my mind whirls as it were; and I see adverse omens..."

Imagine for a while a person afflicted with parched mouth, unable to stand and hold his weapon (pen or pencil), virtually collapsing in his seat, trembling, almost fainting, losing mental balance and becoming psychosomatic. Are these not symptoms of an impending heart-attack/CAD/Hyper or Hypo-tension, and all sorts of associated diseases?

Seeing (and hearing) the plight of Arjuna, Kṛṣṇa in (II/3) advises him:

- Not to yield to (a) Cowardice/feebleness
- (b) Impotence
- (c) Weakness of heart

In brief, Kṛṣṇa admonished Arjuna: "... to be firm of body, formidable of mind, constant of character ..."

It is because of this background that I advocated Verse 3 of Adhyāya II for ailments originating from the symptoms exhibited by Arjuna.

In a like manner, (IV/10) has been chosen to cure Cancer, Heart Ailments *etc.*

The verse reads, "... Freed from passion, fear and anger, filled with *Me*, taking refuge in *Me*, ... many have entered into *My Being*..."

The related diseases call for such "absorption in the *Divine*", after freeing oneself from passion, fear and anger

(V/26) is identified for Venereal Infections, Impotency *etc.*

The verse reads, "... The beatitude of '*brahman*' is 'here and hereafter' for those ... who have shed lust and anger, subdued their minds..."

Negating the phenomenon is its negative meaning. A

person of austerity and moral standards has no such ailments, he is the personification of potency. By the same logic, (III/21) will impart similar results. It reads: "Whatever a great man does is followed by others; people go by the example he sets ..."

(X/32) has been recommended for Whooping Cough, Ear troubles, Deafness *etc.* The verse goes like this: "... of created things, I am the beginning, end and also the middle ... of the sciences, I am the science of *self*; of those who *debate*, I am the *reason*..."

The verse summaries the three important *elements of* creation — the beginning, the middle and the end. 'The dialectic of debators' is also stressed. Stretching the logic, the Lord's glory is enunciated through the 'debating capacity (speech), hearing (reason)...' So this verse is apt for ailments related to throat, ear and breath *etc.*

All this illustrates the connection between specific *mantras* and specific ailments. And now let me reiterate the significance of *mantras* in general.

'Thought' is expressed by a 'word'. It means that 'speech' (spoken word) is the outward manifestation of an inner thought. In this context, the power and potency of 'lettered sounds', called '*mantras*', are beyond doubt.

When we hear a person shouting from a distance, the actual words of utterance are missed, but the modulation and pitch are heard. It is, therefore, clear that pitch, sweetness, modulation *etc.* lend additional qualities to the 'lettered sounds'.

'*Mantra*' is a kind of movement or the dynamic aspect of 'thought' (The *mantra* is '*cit*' manifesting itself in sound form expressed by letters, words and sentences). The 'speech' is

only its outer form of expression or its vehicle for movement. The root meaning of the word '*mantra*' indicates ability to save the person who thinks (of it, in a 'desired' way/for a 'need').

In a nutshell, Kṛṣṇa advocates in the *Gita* that anger, quarrel and anxiety are the root-cause for the various ill-effects. Hence every verse (*śloka*) of *Gita* is a *maha* (supreme) *mantra*, and can help cure practically any ailment, provided one approaches it with *faith*.

Whatever may be the pathway followed, one reaches the summit at the end of the journey. Hence I have endeavoured to simplify the 'mystic' potentiality of the words/*mantras* for 'mundane' benefit.

By convention, the practice of *mantra yoga* involves initiation, rigid adherence to various formalities *etc.* I have largely simplified the procedure, stressing more on *faith*, so that the 'impatient' patient of today can find the time for it.

Bhagavad-Gītā and Holy Bible

Some similarities in the scriptures are given below.

Bhagavad-Gītā		The Holy Bible Old Testament (O.T.) New Testament (N.T.)	
Ch II/3:	Yield not to cowardice. Casting off weaknesses, rise up!	Job 38:3:	Brace yourself like a fighter. (O.T.)
Ch II/22:	As one casts off worn- out garments and puts on new ones, so the embodied soul casts off the worn-bodies and enters new ones.	Job 1:21:	Naked I came from my mother's womb, naked I shall return. God gave and God has taken back. (O.T.)
Ch VI/10:	Set yourself to the prac- tice of devotion, remain- ing in a secluded spot, alone, self-controlled, free from hopes and possessions.	Mt 6:6:	When you pray, go to your private room, and when you have shut your door, pray to your Father. (N.T.)
* Ch VI/29:	They who worship Me with true devotion are in Me and I in them.	Jn 17:23:	With Me in them and you in Me, may they be so completely one. (N.T.)
* Ch VI/30:	I never depart from him, he never departs from Me.	Jn. 6:57:	He lives in me and I live in him.(N.T.)
*Ch VII/17:	I am exceedingly dear to the wise man; he also is dear to Me.	Jn. 14:21:	Anyone who loves Me will be loved by my Father and I shall love him. (N.T.)

- *Ch IX/18: I am the Way,
Supporter, Lord, Witness,
Abode, Refuge, Friend.
- Ch IX/22: To those who adore
Me with undivided
attention, I bring to them
the assurance of
blessedness.
- Ch IX/29: I am the same in all
beings, none is hateful
nor dear to Me; but those
who worship Me with
devotion, I am in them,
they in Me.
- *Ch IX/31: Be assured that he who
worships Me perishes
not.
- *Ch X/20: I am the beginning and
the middle and the end of
things.
- Ch XI/44: As father to the son,
as comrade to the
comrade, as lover to the
beloved, O God! bear
with Me.
- Ch XII/18: He is the same to friend
and foe, and also in
honour and dishonour,
who is the same in heat
and cold, and in pleasure
and pain.
- Jn. 14:6: I am the way, the truth
and the life. (N.T.)
- Rev. 1:17: I am the First and the
Last. (O.T.)
- Mt. 6:33: Set your hearts on
His Kingdom first and
on His righteousness,
and all these other
things will be given to
you as well. (N.T.)
- Jn. 14:10, 11:20: I am in the Father
and the Father is in me;
I am in my Father and
you in me and I in
You. (N.T.)
- Jn. 3:16: Everyone who believes
Him may not be lost but
may have eternal
life. (N.T.)
- Rev. 1:8: I am the Alpha and the
Omega. (the beginning
and the end.) (O.T.)
- Ps. 103:13: As tenderly as a
father treats his
children, so God treats
those who fear Him.
(O.T.)
- Mt. 5:45: He causes His Sun to
rise on bad men as
well as good, and His
rain to fall on honest and
dishonest men alike.
(N.T.)

Ch XIII/1:	Son! this body is designated as 'field' (which comprises the matter around the 'Soul').	Gn. 3:19: For dust you are and to dust you shall return. (O.T.)
Ch XIII/13:	Pervading all I dwell everywhere, in hands, feet, eyes, heads, mouths, ears.....	Matt. 8:20: The son of man has not a stone which he can call his own. (N.T.)
		Matt. 10:30: Every hair on your head has been counted. (N.T.)
*Ch XVII/28:	What sacrifice, alms-giving, or austerity is done without faith is evil.	Rom. 14:23: Every act done in bad faith is a sin. (N.T.)
*Ch XVIII/66:	I will deliver thee from all sin; do not grieve.	Mt.9:2: (Have) courage, my child, your sins are forgiven.(N.T.)
Ch XVIII/73:	O God, I stand firm, my doubts dispelled (by Thy grace). I shall act according to Thine words.	Jn. 14:31: The world must be brought to know that I love the Father and that I am doing exactly what the Father told me. (N.T.)
Invocation :		
Ch XI/11:	Clad in divine garlands and clothes, besmeared with perfumes, I face every side (all sides).	Isaiah, 9:1-2: The people that walked in darkness have seen a great light; on those who live in a land of deep shadow a light has shown. You have made their gladness greater, you have made their joy increase.

Offering:

Ch IX/26:

What little is offered by
a selfless devotee, be it a
leaf, a flower, a fruit or
water, God accepts with
pleasure.

Luke,
12:48 :

When a man has had
a great deal given him,
a great deal will be de-
manded of him; when a
man has had a great deal
given him on trust, even
more will be expected
of him.

Benediction:

Ch XVIII/78 :

Where Kṛṣṇa, the
Lord of Control is, where
Arjuna, the archer is,
there will surely be
prosperity, victory,
happiness, righteousness
and sound policy.

Matthew,
6:33 :

Set your hearts
on his Kingdom first,
and on his righteous-
ness, and all these
other things will be
given to you as well .

Note: Those marked * are drawn from Dr. Lorinser's collection.

YOGA

Yoga is art, science and philosophy — all combined in one. *Yoga* means yoking the mind to God (Lord). When one becomes God-centred, one gains supreme delight.

To elaborate, *Yoga* is the union of the body, mind and soul (or spirit) with God. In other words, it is the union of the individual with the universal. *Yoga* touches the life of a person at every level — physical, mental and spiritual. It enables the practitioner to perceive and experience the world within and around him, bringing purity, integrity and divinity. In the process, he is divested of pain and suffering to live fully and take delight in life, the body remaining active and vibrant and the mind harmonious.

In the words of Kṛṣṇa Himself, “The *Yogic* situation is that of detachment from all sensual engagements. Closing all the doors of the senses and fixing the mind on the heart, and the vital breath (life air) in the head, one establishes himself in *Yoga*.” (Chapter VIII/verse 12).

When body, mind and emotions are clean, quiet and controlled, one feels good. Thus *Yoga* is a practical science which provides a methodology to refine, sensitize, discipline and quieten one’s total personality.

In sum, *Yoga* helps discipline the body, mind and spirit. The whole body, devoid of tensions, gets relaxed and reinvigorated. Many ailments can be cured as well as removed.

HOW TO USE THIS BOOK

- STEP 1** ♦ Commence with Meditation. Reach the stage of mental relaxation.
[See Chapter 5 and 6]
- STEP 2** ♦ Recite the Invocation *mantra*.
[Page 52]
- STEP 3** ♦ Recite the *mantra* associated with Offering. [Page 53]
- STEP 4** ♦ Follow it up twice or thrice a day with the specific *mantra* which, in your opinion, will be beneficial to your specific need. Chant each *mantra* 3 times. [Choose your *mantra* from pages 54 to 113]
- STEP 5** ♦ Recite the Benediction *mantra*.
[Page 114]
- STEP 6** ♦ Relax for a while and get up, erect and energised.

In the pages that follow, the above steps have been discussed in detail.

MEDITATION

Meditation is one-pointed concentration — deep contemplation. It means concentration of the mind on something in particular, objective or subjective.

The human mind is most complex. It is in a chaotic state, with desires running in all directions, seeking their fulfilment. Till a person becomes enlightened and freed from all limitations and weaknesses, the cycle of life and death, pain and pleasure, knowledge and ignorance continues to haunt him or her.

As the mind is withdrawn from the world outside, we experience a deeper and deeper state of inner peace, bliss and harmony in all aspects of life.

The power of the mind to concentrate develops through steady practice. Judicious practice is the secret. In practising it on something particular, both powers of attachment and detachment are needed. For this, the first and foremost prerequisite is self-control, which is possible when one can shed anger, jealousy, hatred, ego and pride. The next step is to progressively lessen the thought of the body. For, it is the body that drags us down and makes our life miserable.

Whether we call it Meditation, *Yoga*, Religious Pursuit or Prayer or Spirituality, the purpose of, one or the other, or of a combination of them, is for us to withdraw the mind from mundane things and direct it to a unified-direction of the SELF WITHIN.

Let me illustrate a simple form of Meditation.

STEP 1

*P*rior to meditation, make yourself neat and tidy (Wash your face, teeth, hands and feet). In the mornings, bathe, if you can, before you begin to meditate.

STEP 2

*L*oosen your garments, take off your tie, remove your shoes and your belt, remove your spectacles(if you wear them) and so on. If you change over to pyjamas or simple overalls depending on the weather around, it would be much better.

STEP 3

*C*hoose a clean secluded place, with adequate circulation of fresh air, and a firm seat to sit on, preferably facing the East in the morning and the West in the evening. (It need not be away from your home or office or work-place. It is enough if the disturbance is the least.) Breathe slowly, and relax for a while.

STEP 4

*S*it with spine erect. (It may be on a carpet or a mattress against the wall, or on a chair with a comfortable back.

❧ STEP 5

*R*elax your hands, legs, limbs, neck and waist — slacken all known joints of the body, as though they are hanging loosely.

❧ STEP 6

*C*lose your eyes (not firmly and tightly, but just to cover the eye-balls gently).

❧ STEP 7

*R*ecall within you or in your mind's eye, a pleasant sight that you like, say, the vast expanse of the light blue sky; the steady glow of a candle; the soft petals of red or white roses in a green and well-tended garden; the dawn with the sunrays gently piercing through in all directions; a lone forest with a rivulet facing you; the smiling face of a chubby baby; or anything which you had earlier enjoyed. If nothing else, the very syllable you chant — Rāma, Kṛṣṇa, Jesus, Mary or Allah will do. If you have reached a higher plane of thinking, you may focus your mind on the centre-space between the two eye-brows or on the tip of the nose.

❧ STEP 8

*S*ometimes you may lose track of **Step 7**. Doesn't matter. There is no need to get panicky or agitated. Get back to **Step 7** in its natural course, without effort. Over a period, such distractions will become less and less. If in the process, you fall asleep, even for a short while, enjoy it.

A few precautions:

1. While practising *Yoga* /Meditation, maintain personal hygiene.
2. Do not concentrate.
3. Do not control the mind (in one direction). Let it roam and gently bring it back.
4. Do not resist thoughts — good or bad.
5. Do not indulge in excesses — be it food, drinks, smoking or sex.
6. During meditation, do not try to remain alert if you fall into sleep or have a cat-nap.
7. Initially, restrict the meditation to 20 to 30 minutes, once a day, at any time convenient to you. Early mornings or late evenings are, however, advisable. As you practise and gain confidence, you may meditate twice a day.
8. If you develop headache, stop at once for a day or two. Relax your muscles, body and mind and re-start after a few days.
9. Between the commencement /completion of meditation and intake of food (lunch/supper/dinner), maintain a gap of at least 45 minutes to one hour.
10. In case of failure, do not get disheartened. Try and try again, with renewed faith and you will be crowned with success.

Through the regular practice of *Yoga/Meditation* one becomes master of oneself — free from stress, tension and disease. One attains vital energy, increased longevity, youthful appearance and a more powerful memory. All these flow in harmony with the cosmos. As a result, the body becomes perfect, the mind calm and controlled, and the spirit blissful.

MANTRA

Mantra is a word-symbol or symbols, known as Seed-Words, representing and expressing as nearly as possible, the particular view of God and the universe they stand for.

Mantra has come from 'manana' which means reflection. The part 'tra' indicates its ability to save the person who reflects upon it for a sufficiently long time. *Mantra* means that which, when we repeatedly meditate upon it, saves us from our lower nature.

It is not a mere combination or collection of words. The words have both a defined sound and a specific meaning. They are whispered or chanted/recited in different combinations and contexts, setting patterns of vibrations.

Mantras are revelations to the saints and enlightened souls. A great many of them (even the *Vedas*) are attributed to such saints. Hence the *mantras* are not authored by them but, rather, visualized by them. They were only seers. This 'seeing' was a privilege bestowed upon them by the Almighty. After the first experience of 'seeing' the divine words, they codified what all they had 'seen'.

Vedic Mantras, properly recited with the prescribed and rigorous discipline, produce beneficial vibrations in the nerve-centres of those who chant them and similar vibrations in those who hear them attentively. Since their chanting (when recited aloud) spreads in the atmosphere, the *mantras* ensure the well-being of man here and hereafter. They are so

formulated and constituted that their vibrational effect is both soothing and conducive to creating inward calm.

No doubt, one should chant the *Mantra* in all its purity, without any change of words or tone, with the correct intonation, pronunciation and pause, immersing oneself in their meaning. The desired results are said to be obtained only when they are recited with complete faith, total belief, and with correct pronunciation and understanding of the meaning.

When one is chanting a *Mantra* alone, it is not necessary to recite it aloud. Once you memorize it, the necessary beneficial vibrations are created in the nerve-centres even by silent reading of the words. Recite it in a low voice, with the lips and the tongue alone moving, or, repeat mentally, in perfect silence.

To derive the full beneficial effect, it is desirable to understand the meaning of *mantras*. However, the saints themselves went on record saying that whether one understands the meaning or not, the very recitation of *Mantras*, in the belief that the seers tested and experienced their efficacy, produces equally good results. In other words, the effect of the meaning in its totality is secondary.

In sum, any *Vedic Mantra*, well-recited, with purity and oneness of thought, word, deed and belief, will bestow the desired results.

GITĀ, MEDITATION AND MANTRAS

The symbiotic relationship

We know now that the *Gītā* stresses on Yoga and Meditation, through work/action (*Karma*), knowledge (*Jñāna*) and devotion (*Bhakti*), and that their harmony paves the path to solve our day-to-day problems.

In the *Gītā*, Arjuna, a wise and knowledgeable warrior though, has nagging doubts like any of us and in the nick of time when he is to discharge his duty, loses heart and develops cold feet. At this juncture Kṛṣṇa steps in goading him to get up and fight (the disease which otherwise would have destroyed a whole race). In varying degrees, all of us are victims of this 'Arjuna disease' (and the 'Kṛṣṇa-cure'), Arjuna being only a representative of this near-incurable one.

The *Bhagavad-Gītā* shows the way to train the mind to achieve perfection and excellence in action. It deals with the development of an individual as an integrated personality — enabling him to attain lasting peace and happiness, to face the good and the bad in life cheerfully and boldly.

Over the years, the seers and sages, the wise and the enlightened, the preachers and practitioners among us, have showed that *Gītā*, both in its totality and in select parts, is a talisman of the highest order, to help alleviate the suffering of the masses and bring about the supreme state of deliverance.

Each of its verses being a potent *Mantra* by itself, a few of

them are given in the following pages, to inter-twine the one required for a particular need as part of the practice of *Yoga* Meditation.

The symbiotic and binary relationship between these is described below for the benefit of those who are interested in this practice and want to derive its benefits.

- i) Take up **Meditation**, with attendant precautions, as per the steps enunciated in **Chapter 5**.
- ii) Towards the end, irrespective of your mind attaining the desired subtlety and serenity (which, no doubt, it will, over a period), act step by step as follows:

❧ STEP 1

*R*ecite the **Invocation Mantra** as at page 52.

❧ STEP 2

*M*ake an **Offering** (of a fresh flower or a clean leaf, a ripe/tender fruit, or a glass of water) to the Lord, reciting the *Mantra* as at page 53.

❧ STEP 3

*C*hoose the verse(*Mantra*) from out of pages 54 to 113 which best suits to cure your disease or mitigate the suffering, and chant **Your Specific Mantra** at least three times. Chant one verse or two, or even more, depending on your specific need. Do not be over-ambitious!

❧ STEP 4

End with the *Mantra* meant as **Benediction**, as given at page 114.

❧ STEP 5

Relax with a vacant mind for a while (about two minutes). Get up slowly and proceed with your usual routine.

Notes : 1. If it is beyond you to repeat a *Mantra* in its original in Sanskrit or in its transliteration (either in English or in any language known to you), it meets the requirement if the meaning is read instead and assimilated.

2. Partake of the Offering after STEP 5, as a divine gift or the Lord's blessing.

GUIDE TO PRONUNCIATION

Most of the classical, sacred and ancient Indian scriptures (including the *Mantras*) are all written and recited in the Sanskrit language, the script of which is known as *Devanāgarī* (the divine urban script).

The word Sanskrit means refined or elaborated perfected.

It is an Indian language thousands of years old, in fact , as old as the *Vedas*. It is the language of the seed *mantras* and potent syllables.

The first European to study Sanskrit systematically was Sir William Jones (1746-94), who described it as having “wonderful structure, more perfect than the Greek, more copious than the Latin and more exquisitely refined than either.”

Transliteration and Pronunciation

Diacritical marks placed on a letter indicate its sound.

Sanskrit	English equivalent	To pronounce
अ	a	as in that or but
आ	ā	as in car
इ	i	(e) as in fit

Sanskrit	English equivalent	To pronounce
ई	ī	(ee) ee in feel
उ	u	as in full or push
ऊ	ū	oo in pool / rule
ऋ or ॠ	ī	between 'ri' and 'ru'
ऌ	ī	(Krishna and Krushna)
ए	e	ay in bay
ऐ (ऐ)	ai	y in my
ओ or ओ	o	as in oh or go
औ or औ	au	au as in owl
क	k or ka	c in cake
ख	kh or kha	kh in bank-holiday
ग	g or ga	as in gale
घ	gh or gha	gh in log-hut
ङ	ṅ or ṅa	ng in anger.
च	c or ch	ch in chance
छ	ch or chh or chha	chh in church-hall
ज	J or Ja	J in jump /joy
झ	Jh or Jha	dgeh in hedgehog
ञ	ñ or ña	Sound similar to 'qn' / canyon
ट	ṭ or ṭa	t in tongue

ठ	th or ṭha	th in ant- hill
ड	ḍ or ḍa	as in dark
ढ	dh or dha	dh in god hood
ण	n or ṇa	n in under
त	t or ta	as in take / tub
थ	th or tha	as in thumb / light-heart
द	d or da	th in thus / dove
ध	dh or dha	dh in kind- hearted /red- hot
न	n or na	as in ant / nut
प	p or pa	as in pain
फ	ph or pha	ph in loop- hole
ब	b or ba	as in bug
भ	bh or bha	bh in abhor
म	m or ma	as in mother
य	y or ya	as in year / yes
र	r or ra	as in rely
ल	l or la	as in love / light
व	v or va	as in avert
श or ण	s or sa or sha	as in sheep
ष	ṣ or ṣa or ṣha	as in show/shine
स	s or sa	as in simple / sun
ह	h or ha	as in high / home

Sanskrit	English equivalent	To pronounce
अं	m̐ or am̐	um as in umbrella
अः	ḥ or aḥ	as in aha!

A few rarely used ones:

क्ष	kṣa
त्र	tra
ज्ञ	jna jña
ळ or ॢ	ḷa
ॠ	ṛ
ॡ	ṡ

A few typical words frequently appearing in this book:-

कृष्ण	Kṛishna/Kṛṣṇa
ज्ञान or ज्ञान	jñāna

Numerals :

० - 0	५ - 5	Note: The symbol ‘ ’ (Virāma), (Ex: क्) indicates that there is no final vowel.
१ - 1	६ - 6	
२ - 2	७ - 7	
३ - 3	८ - 8	
४ - 4	९ - 9	

CURATIVE POWERS

The curative or healing power or the potency of the verses of the *Gītā* in providing the desired soothing touch is a matter of one's conviction and faith.

The epic-poem is not a story in the mundane sense. It is an exposition of the Vedanta philosophy.

In the words of Swami Prabhavananda and Christopher Isherwood, "..... The *Gītā* is prophetic. Like the Vision of Isaiah and Psalms of David, it contains ecstatic mystical utterances about the nature and attributes of God.... The *Gītā* is a gospel. Its essential message is timeless. In words which belong to no one language, race or epoch, incarnate God speaks to man, His friend.... Here is one of the greatest religious documents of the world: let us not approach it too pedantically, as an archaic text which must be jealously preserved by university professors...."

Aldous Huxley, who describes the Bhagavad-*Gītā* as "the most systematic scriptural statement of the Perennial Philosophy," elaborates this philosophy thus:

"..... In regard to man's final end, all the higher religions are in complete agreement. The purpose of human life is the discovery of Truth, the unitive knowledge of the Godhead.... Contemplation of truth is the end, action the means. In India, in China, in ancient Greece, in Christian Europe, this was regarded as the most obvious and axiomatic piece of orthodoxy..... Because machines could be made progressively more and more efficient, Western man came to believe that men and societies would automatically register a corresponding

moral and spiritual improvement. Attention and allegiance came to be paid, not to Eternity, but to the Utopian future. External circumstances came to be regarded as more important than states of mind about external circumstances, and the end of human life was held to be action, with contemplation as a means to that end.... A man who can practise what the Indians call *Jñāna Yoga* (the metaphysical discipline of discrimination between the Real and the apparent) asks for nothing more... But such discrimination is exceedingly difficult and can hardly be practised...., except by persons endowed with a particular kind of mental constitution. That is why most statements of the Perennial Philosophy have included another doctrine, affirming the existence of one or more human incarnations of the Divine Ground, by whose mediation and grace the worshipper is helped to achieve his goal — the unitive knowledge of the Godhead, which is man's eternal life and beatitude. The *Bhagavad-Gītā* is one such statement. Here, Kṛṣṇa is an Incarnation of the Divine Ground in human form.... It is perfectly possible for people to remain good Christians, Hindus, Buddhists or Moslems and yet to be united in full agreement on the basic doctrines of the Perennial Philosophy....”

A few pearls of wisdom are given below.

- ...In Hinduism, the age of miracles is not over and cannot in the very nature of things be over....

... About them Patanjali¹, the most clinical and cryptic of ancients, said: The *siddhis*² are obtained... through herbal means, by means of chanting, by asceticism, or by the power of concentration....

-
1. Patanjali: The noblest of *Yogis*. Historically, it is believed that he lived sometime between 500 and 200 B.C.
 2. *Siddhi*: Attainment, perfection

- “Naked thou art born, naked thou shalt return.” Everything is God’s property. Dedicate what is His own to Him... God will be laughing when the doctor promises cure and exalts the efficacy of his medicine. Dedicate everything to His Lotus Feet and then enjoy.... Sir Thomas Browne, in his *Religio Medici*, says, “that doctors in general do not realise this. There is no good of saying that everything is nature, you must realise that there is an intelligent force propelling all things from behind in this world.”

— *Commentary on Gītā*

by Chitghananandendra Saraswati Swami

- “The plan and purpose of the Gītā is to evolve out of man, a personality that is perfect from all points of view. A strong body and a virile mind from the material of which such a personality is built.... A harmonious development of the hand, the heart and the head is patent in such a personality.... The Gita is the perfect guide to those who aspire to build a perfect personality....”

Bhagavad-Gītā

by Swami Chidbhanananda

- “...The modern world has lost the foundations of faith indispensable for meaningful living. But the Gītā affirms that certitude can be regained through empirical knowledge and integrative wisdom and has undertaken that task which involves nothing less than a total reconstruction of philosophy, concept by concept, from the physics of the particle to the profound

possibilities of the psyche for piloting its own fullest growth. After the anarchy in all disciplines which brought about the steady diminishment of man, they are now glimpsing positive cues and beginning to converge towards a saner world-view. This study brings out the Gītā's remarkable anticipations of this trend in all fields: the sciences of matter, life, mind, social living....”

— *The Gītā for Modern Man*
by Krishna Chaitanya

- “...The Gītā recognises the difficulty of worship in terms of the Impersonal and Absolute. The aspirant is, therefore, advised to practise contemplation of God in His personal aspect as loving Ruler of the universe. Ever keeping Him in mind, let us engage ourselves in all activities, and dedicate all our work to God as service and worship done unto Him. Ultimately it is His Grace alone that can save us, by giving us power of self-control, knowledge and peace, and protecting us from temptation, doubt, weakness and confusion....”

— *Bhagavad-Gītā*
by C. Rajagopalachari

- “...Total reliance on external aids and other ideational attempts for relief from tensions and misery can but deepen the misery more and more, because of the false hope they generate. The only way out is to come face to face with the existential situation at every level of

mental development, instead of trying to escape from it by any palliative....”

— *Bhagavad-Gītā for the Lay Reader*
by R.I. Eswaran and A. S. Ghosh

- “...Bhagavad-Gītā is a transcendental literature which one should read very carefully. *Gītā-śāstram idam puṇyam yaḥ paṭhet prayataḥ pumān*: if one properly follows the instructions of Bhagavad-Gītā, one can be freed from all the miseries and anxieties of life. *Bhaya-Śokādi-Varjitah*. One will be freed from all fears in this life, and one’s next life will be spiritual.... According to Vedic medicine, indigestion is due to low temperature in the stomach. So even for digestion fire is needed. In Kṛṣṇa consciousness we become aware that earth, water, fire, air and every active principle, all chemicals and all material elements are due to Kṛṣṇa. The duration of man’s life is also due to Kṛṣṇa. Therefore by the grace of Kṛṣṇa, man can prolong his life or diminish it.... Kṛṣṇa consciousness is active in every sphere...”

— *Bhagavad-Gītā As It Is*
by A. C. Bhaktivedanta Swami Prabhupada,
Founder-Acarya of the International
Society for Krishna Consciousness (ISKCON)

- “...Each soul is potentially divine. The goal is to manifest this Divinity within, by controlling nature, external and internal. Do this either by work, or worship or psychic control, or philosophy — by one, or more, or all of these — and be free...”

— *Swami Vivekananda*

To quote Aldous Huxley once again, “.... All roads lead to Rome — provided, of course, that it is Rome and not some other city which the traveller really wishes to reach....”

Apart from his own experience, the author can do no better than recall the words of wisdom of eminent men in support of his present exposition that practically every verse of the *Bhagavad-Gītā* is a potent force to help cure almost all the ailments of man, physical and mental. While recommending the method enunciated in this book, the author does not advocate that one should discard modern medicine, dispense immediately with the present treatment. Depending on the degree of one's faith, over a period of time, the 'physical' medications could be curtailed or even given up fully. Not all of a sudden.

Let us begin.

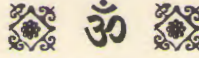
Followed by the Invocation-verse and the Offering-verse, we have, in the following pages, 30 verses of the *Gītā* — the curative effect of each of which for specific ailments is given against each verse, ending with the Benediction-verse.

The pronunciation and meaning of each verse are given with it so as to help the practitioner to appreciate and assimilate the potency of the respective verses.

Recalling the steps given in the earlier pages, commence.

Start with *Yoga* / Meditation; relax; recite the Invocation-verse; then the Offering-verse; follow these up with the specific verse as required for the practitioner's specific need, chanting it twice or thrice a day ; end with the Benediction-verse.

The Ślokas



STEP A

Invocation Mantra

(XI/11)

दिव्यमाल्याम्बरधरं दिव्यगन्धानुलेपनम्।

सर्वाश्चर्यमयं देवमनन्तं विश्वतोमुखम्

॥११॥

Divya-mālyāmbara-dharam

divya-gandhānulepanam

sarvāścaryamayam devam-

anantam viśvato-mukham

*Clad in divine garlands and clothes,
besmeared with perfumes, bright and
wonderful and with no end to Him, God
faces every side.*

(XI/11)



STEP B

Offering

(IX/26)

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति।

तदहं भक्त्युपहृतमश्रामि प्रयतात्मनः ॥२६॥

Patraṁ puṣpaṁ phalaṁ toyam

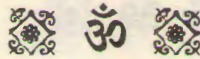
yo me bhaktyā prayacchati

tad ahaṁ bhakty-upahṛtam-

aśnāmi prayatātmanah.

*What little is offered by a selfless devotee,
be it a leaf, a flower, a fruit or water, God
accepts with pleasure.*

(IX/26)



STEP C

Your Specific Mantra

(II/2)

कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम्।

अनार्यजुष्टमस्वर्ग्यमकीर्तिकरमर्जुन

॥२॥

Kutastvā kaśmalam idaṁ

viṣame samupasthitaṁ

anārya-juṣṭam asvargyam-

akīrti-karam Arjuna.



*Noble souls should shun dejection which
brings neither fame nor grace.*

(II/2)



- ✧ Blood Pressure (Hypertension Hypotension)
- ✧ Brain Disorders
- ✧ Depression
- ✧ Mental Disorders
- ✧ Mind Control
- ✧ Psychic/Psychosomatic Illness
- ✧ Stress
- ✧ Stroke
- ✧ Tension



(II/3)

क्लैब्यं मा स्म गमः पार्थ नैतत्त्वय्युपपद्यते।

क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परंतप ॥३॥

Klaibyaṁ mā sma gamaḥ Pārtha

nai'tat tvayy upapadyate

kṣudraṁ hṛdaya-daurbalyaṁ

tyaktvo'ttiṣṭha Parāntapa.

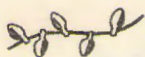


Yield not to cowardice and impotence.

Give up this weakness of heart. Rise up,

O destroyer of (your) enemies!

(II/3)



- ✧ Blood Pressure (Hypertension, Hypotension)
- ✧ Brain Disorders
- ✧ Epilepsy
- ✧ Heart Ailments (Cardiac Diseases)
- ✧ Impotency
- ✧ Neurological Problems
- ✧ Neurosis
- ✧ Paralysis
- ✧ Stress
- ✧ Stroke



(II/11)

अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे।

गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥११॥

Aśocyān anvaśocas tvam

prajñā-vādāms' ca bhāṣase

gatāsūn agatāsūms' ca

nā'nuśocanti paṇḍitāḥ.



*The wise mourn neither the dead nor
the living.*

(II/11)



- ✧ Blood Pressure (Hypertension, Hypotension)
- ✧ Brain Disorders
- ✧ Depression
- ✧ Mental Disorders
- ✧ Mind Control
- ✧ Neurosis
- ✧ Psychic/Psychosomatic Illness
- ✧ Stress
- ✧ Stroke
- ✧ Tension



(II/14)

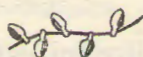
मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुख दुःखदाः।
आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥१४॥

Mātrā-sparsās tu Kaunteya
śītoṣṇa-sukha-duḥkha-dāh
āgamāpāyino-anityās-
tāms titikṣasva Bhārata.



*Contact with objects brings heat and cold,
pleasure and pain. These are temporary.
Bear them patiently.*

(II/14)



- ✧ Alcohol and Drug Addiction
- ✧ Fever (Cholera, Malaria, Typhoid, Influenza, etc.)
- ✧ Impotency
- ✧ Sexual Disorders
- ✧ Syphilis
- ✧ Venereal Infections



(II/22)

वासांसि जीर्णानि यथा विहाय

नवानि गृह्णाति नरोऽपराणि।

तथा शरीराणि विहाय जीर्णा-

न्यन्यानि संयाति नवानि देही

॥२२॥

Vāsāmsi jīrṇāni yathā vihāya

navāni grhṇāti naro'parāṇi

tathā śarīrāṇi vihāya jīrṇāny-

anyāni saṁyāti navāni dehī.



*Just as a man changes his old clothes, the
'inner something' casts off its old worn-out
body and takes on a new one.*

(II/22)



- ✧ Arthritis/Rheumatism
- ✧ Convalescence
- ✧ Diabetes
- ✧ Epilepsy
- ✧ Fever (Cholera, Malaria, Typhoid,
Influenza, etc.)
- ✧ Paralysis
- ✧ Surgery, Surgical Issues
- ✧ Tuberculosis



(II/56)

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः।

वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते

॥५६॥

Duḥkeṣv anudvigna-manāḥ

sukheṣu vigata-sprḥaḥ

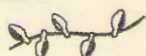
vīta-rāga-bhaya-krodhaḥ

sthita-dhīr munir ucyate.



*The one who is not depressed in adversity
or disturbed by pleasure and pain, and is
devoid of attachment, fear and anger — he
is indeed a steadfast one.*

(II/56)



- ◇ Blood Pressure (Hypertension, Hypotension)
- ◇ Depression
- ◇ Impotency
- ◇ Neurosis
- ◇ Sexual Disorders
- ◇ Stress
- ◇ Syphilis
- ◇ Venereal Infections



(II/61)

तानि सर्वाणि संयम्य युक्त आसीत मत्परः।

वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ॥६१॥

Tāni sarvāṇi saṁyamya

yukta āsīta mat-parah

vaśe hi yasyendriyāṇi

tasya prajñā pratiṣṭhitā.



*The turbulent senses forcibly lead astray
the minds of even the wise. To control them,
one should sit meditating on Me. He who
has his senses under control, is steadfast in
his wisdom.*

(II/61)



- ◇ Aids
- ◇ Alcohol and Drug Addiction
- ◇ Blood Pressure (Hypertension, Hypotension)
- ◇ Brain Disorders
- ◇ Depression
- ◇ Mental Disorders
- ◇ Mind Control
- ◇ Neurosis
- ◇ Psychic/Psychosomatic Illness
- ◇ Sexual Disorders
- ◇ Stress
- ◇ Stroke
- ◇ Tension



(II/63)

क्रोधाद्भवति सम्मोहः सम्मोहात्स्मृतिविभ्रमः।
स्मृतिभ्रंशाद् बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥६३॥

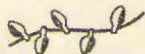
Krodhād bhavati saṁmohah
saṁmohāt smṛti-vibhramah
smṛti-bhramśād buddhi-nāśo
buddhi-nāśāt praṇaśyati.



From anger comes delusion, from delusion come loss of memory; from loss of memory comes loss of intelligence, and from loss of intelligence comes destruction.

Unable to discriminate, one acts irrationally, on the impulse of passion, thereby paving the way to moral degradation.

(II/63)



- ◆ Aids
- ◆ Impotency
- ◆ Mind Control
- ◆ Sexual Disorders
- ◆ Syphilis
- ◆ Venereal Infections



(II/64)

रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्चरन्।
आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥६४॥

Rāga-dveṣa-viyuktais tu
viṣayān indriyaiś'caran
ātma-vaśyair vidheyātmā
prasādam adhigacchati.



A man of disciplined mind, in spite of moving among the sense objects, attains tranquillity and is free from allurements and aversion.

(II/64)

- ✧ Impotency
- ✧ Mind Control
- ✧ Neurosis
- ✧ Sexual Disorders
- ✧ Syphilis
- ✧ Venereal Infections



(II/67)

इन्द्रियाणां हि चरतां यन्मनोऽनुविधीयते।

तदस्य हरति प्रज्ञां वायुर्नावमिवाम्भसि

॥६७॥

Indriyāṇaṁ hi caratām

yan mano-anuvidhiyate

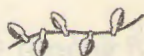
tad asya harati prajñām

vāyur nāvam ivā'mbhasi.



*Out of the free-roaming senses, that which
gets followed by the mind, robs the mind of
its wisdom — as the wind robs the waters
of a boat.*

(II/67)



- ◇ Alcohol and Drug Addiction
- ◇ Impotency
- ◇ Neurological Problems
- ◇ Sexual Disorders
- ◇ Syphilis
- ◇ Venereal Infections



(III/21)

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः।
स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते

॥२१॥

Yad-yad ācarati śreṣṭhas-
tat-tad eve'taro janah
sa yat pramāṇam kurute
lokhas tad anuvartate.



A standard and ideal set up by the best of men, will be followed by other men.

(III/21)



- ◇ Aids
- ◇ Alcohol and Drug Addiction
- ◇ Cancer
- ◇ Incurable Diseases
- ◇ Sexual Disorders
- ◇ Venereal Infections



(IV/10)

वीतरागभयक्रोधा मन्मया मामुपाश्रिताः।

बहवो ज्ञानतपसा पूता मद्भावमागताः

॥१०॥

Vīta-rāga-bhaya-krodhā

man-mayā mām upāśritāḥ

bahavo jñāna-tapasā

pūtā mad-bhāvam āgatāḥ.





*Freed from passion, fear and anger,
purified by knowledge, absorbed in Me,
and taking refuge in Me, many become One
with Me.*

(IV/10)



- ✧ Aids
- ✧ Blood Pressure
- ✧ Brain Disorders
- ✧ Cancer
- ✧ Depression
- ✧ Heart Ailments (Cardiac Diseases)
- ✧ Incurable Diseases
- ✧ Neurological Problems
- ✧ Neurosis
- ✧ Stress
- ✧ Stroke



(V/26)

कामक्रोधवियुक्तानां यतीनां यतचेतसाम्।

अभितो ब्रह्मनिर्वाणं वर्तते विदितात्मनाम् ॥२६॥

Kāma-krodha-viyuktānām

yatinām yata-cetasām

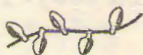
abhito brahma-nirvāṇam

vartate viditātmanām.



Sages with control over their minds, who know their inner selves and are free from anger and passion, attain their merger with the Brahman here itself (i.e. in this life on earth.)

(V/26)



- ✧ Impotency
- ✧ Sexual Disorders
- ✧ Syphilis
- ✧ Venereal Infections



(VI/30)

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति।
तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥३०॥

Yo mām paśyati sarvatra

sarvaṁ ca mayi paśyati

tasyā'haṁ na praṇaśyāmi

sa ca me na praṇaśyati.

*He who worships Me as the self of all
beings and sees Me in all things and sees
all things in Me, does not lose sight of Me.
Nor do I lose sight of him.*

(VI/30)



- ◇ Aids
- ◇ Blood Cancer
- ◇ Cancer
- ◇ Incurable Diseases



(VI/35)

असंशयं महाबाहो मनो दुर्निग्रहं चलम्।
अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥३५॥

Asaṁśayaṁ Mahā-bāho
mano durnigrahaṁ calaṁ
abhyāsenā tu Kaunteya
vairāgyeṇa ca gr̥hyate.

Through the practice of meditation and
dispassion (renunciation), the restless
(fickle) mind can be controlled.

(VI/35)



- ✧ Blood Pressure (Hypertension, Hypotension)
- ✧ Brain Disorders
- ✧ Depression
- ✧ Mental Disorders
- ✧ Mind Control
- ✧ Neurosis
- ✧ Psychic/Psychosomatic Illness
- ✧ Stress
- ✧ Stroke
- ✧ Tension



(VII/11)

बलं बलवतां चाहं कामरागविवर्जितम्।
धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ ॥११॥

Balaṁ balavatāṁ cā'haṁ

kāma-rāga-vivarjitaṁ

dharmāviruddho bhūteṣu

kāmo'smi Bharatarṣabha.

*I am the strength of the strong, bereft of
desire and attachment. I am the 'desire' in
creatures that is not against principles of
righteousness.*

(VII/11)



- ◇ Convalescence
- ◇ Impotence
- ◇ Sexual Disorders
- ◇ Syphilis
- ◇ Venereal Infections



(VIII/8)

अभ्यासयोगयुक्तेन चेतसा नान्यगामिना।

परमं पुरुषं दिव्यं याति पार्थानुचिन्तयन्

॥८॥

Abhyāsa-yoga-yuktena

cetasā nā'nya-gāminā

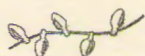
paramaṁ puruṣaṁ divyaṁ

yāti Pārthā'nucintayan.



*One who practises Yoga and is joined to
the glowing, supreme being through it, one
whose mind does not stray, does attain
Him.*

(VIII/8)



- ✧ Blood Pressure (Hypertension, Hypotension)
- ✧ Brain Disorders
- ✧ Depression
- ✧ Mental Disorders
- ✧ Mind Control
- ✧ Psychic/Psychosomatic Illness
- ✧ Stress
- ✧ Stroke
- ✧ Tension



(IX/16)

अहं क्रतुरहं यज्ञः स्वधाहमहमौषधम्।

मन्त्रोऽहमहमेवाज्यमहमग्निरहं हुतम्

॥१६॥

Ahaṁ kratuṛ ahaṁ yajñah

svadhā'ham aham auṣadham

mantra'ham aham evā'jyam-

aham agnir ahaṁ hutam.





*The gift and the surrender are both His
(God's). He is the sacrificial ceremony, the
offering, the medicinal herb, the hymn, the
fire and the fuel, as well as the one to
whom the sacrifice is being made.*

(IX/16)



- ✧ Aids
- ✧ Cancer
- ✧ Blood Cancer
- ✧ Incurable Diseases
- ✧ Intestinal Disorders
- ✧ Ulcers



(IX/18)

गतिर्भर्ता प्रभुः साक्षी निवासः शरणं सुहृत्।

प्रभवः प्रलयः स्थानं निधानं बीजमव्ययम् ॥१८॥

Gatir bhartā prabhuḥ sākṣī

nivāsaḥ śaraṇaṁ suhṛt

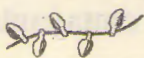
prabhavaḥ pralayaḥ sthānaṁ

nidhānaṁ bījaṁ avyayaṁ.



*God is the goal, the sustainer, the witness,
the abode, the refuge, the friend, the source
(Creator), the destroyer, the supporter, the
resting place and the imperishable seed.*

(IX/18)



- ✧ *Child-birth*
- ✧ *Conception*
- ✧ *Delivery*
- ✧ *Gynaecological Disorders*
- ✧ *Menstrual Problems*
- ✧ *Pregnancy*



(IX/22)

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते।
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥२२॥

Ananyāś cintayanto mām

ye janāḥ paryupāsate

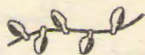
teṣāṁ nityābhiyuktānām

yoga-kṣemaṁ vahāmy ahaṁ.



*Those people who worship and meditate
on the Lord, with undivided attention, He
Himself looks after their welfare and
security unasked.*

(IX/22)



- ◆ Aids
- ◆ Cancer
- ◆ Blood Cancer
- ◆ Incurable Diseases



(X/20)

अहमात्मा गुडाकेश सर्वभूताशयस्थितः।

अहमादिश्च मध्यं च भूतानामन्त एव च ॥२०॥

Aham ātmā Guḍākeśa

sarva-bhūtāśaya-sthitaḥ

aham ādis' ca madhyaṁ ca

bhūtānām-anta eva ca.

*God is the supreme self, seated in the
hearts of all creatures, He is the beginning,
the middle, and the end of all beings.*

(X/20)



- ✧ Aids
- ✧ Cancer
- ✧ Blood Cancer
- ✧ Incurable Diseases



(X/32)

सर्गाणामादिरन्तश्च मध्यं चैवाहमर्जुन।

अध्यात्मविद्या विद्यानां वादः प्रवदतामहम् ॥३२॥

Sargāṇām-ādir-antas'-ca

madhyaṁ cai-vā-ham Arjuna

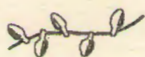
adhyātma-vidyā vidyānām

vādaḥ pravadatām-aham.



*He is the beginning, end and middle of all
creation, the supreme science of all
sciences, the ultimate of all arguments.*

(X/32)



- ❖ Cough (Asthma, Whooping Cough)
- ❖ Deafness Hearing Impairment
- ❖ Diphtheria
- ❖ Earache
- ❖ Hiccups
- ❖ Speech Impairment
- ❖ Stammering
- ❖ Tonsils/Tonsillitis



(X/34)

मृत्युः सर्वहरश्चाहमुद्भवश्च भविष्यताम्।

कीर्तिः श्रीर्वाक्च नारीणां स्मृतिर्मेधा धृतिः क्षमा ॥३४॥

Mṛtyuḥ sarva-haraś-cā'ham-

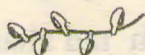
udbhavaś-ca bhaviṣyatām

kīrtiḥ śrīr-vāk-ca nārīṇām

smṛtir-medhā dhṛtiḥ kṣamā.

God is all-embracing death, as He is also
the protector of fame, fortune, memory,
speech, intelligence, fortitude and
forgiveness of women.

(X/34)



- ❖ Child-birth
- ❖ Conception
- ❖ Gynaecological Disorders
- ❖ Menstrual Problems
- ❖ Pregnancy

(X/39)

यच्चापि सर्वभूतानां बीजं तदहमर्जुन।

न तदस्ति विना यत्स्यान्मया भूतं चराचरम् ॥३९॥

Yac-cā-pi sarva-bhūtānām

bījam tad aham Arjuna

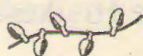
na tad-asti vinā yat-syān-

mayā bhūtaṁ carācaram.



*God is the seed and the cause of
germination of all beings. Without Him
there is no being, moving or unmoving.*

(X/39)



- ❖ Child-birth
- ❖ Conception
- ❖ Delivery
- ❖ Gynaecological Disorders
- ❖ Menstrual Problems
- ❖ Pregnancy



(XI/36)

स्थाने हृषीकेश तव प्रकीर्त्या

जगत्प्रहृष्यत्यनुरज्यते च।

रक्षांसि भीतानि दिशो द्रवन्ति

सर्वे नमस्यन्ति च सिद्धसङ्घाः

॥३६॥

Sthāne Hṛṣīkeśa tava prakīrtyā

jagat prahr̥ṣyaty anurajyate ca

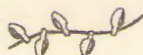
rakṣāṁsi bhītāni diśo dravanti

sarve namasyanti ca siddha-saṅghāḥ.



Rightly the world rejoices in the glorification of God, which frightens away the evil forces and offers solace to the righteous.

(XI/36)



- ✧ Aids
- ✧ Alcohol and Drug Addiction
- ✧ Cancer
- ✧ Cholera, Malaria, Typhoid, Influenza, etc.
- ✧ Depression
- ✧ Fever
- ✧ Incurable Diseases
- ✧ Mental Disorders
- ✧ Mind Control
- ✧ Psychic/Psychosomatic Illness
- ✧ Stress
- ✧ Tension



(XII/15)

यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः।

हर्षामर्षभयोद्वेगैर्मुक्तो यः स च मे प्रियः ॥१५॥

Yasmān-no-dvijate loko

lokān-no-dvijate ca yaḥ

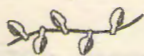
harṣāmarṣa-bhayodvegair-

mukto yaḥ sa ca me priyaḥ.



*He who does not trouble any one or gets
troubled by anyone, he who is free from joy
and despair, fear and anxiety, is dear to me.*

(XII/15)



- ✧ Depression
- ✧ Insomnia
- ✧ Mental Disorders
- ✧ Stress
- ✧ Tension



(XV/9)

श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेव च।
अधिष्ठाय मनश्चायं विषयानुपसेवते

॥९॥

Śrotram cakṣuḥ sparsānam ca
rasanam ghrāṇam-eva ca
adhiṣṭhāya manas'-cā-yam
visavān-īnasevate.

*Through the eyes, the ears, the nose, the
tongue, the skin, and the mind, this bodily
existence enjoys and suffers.*

(XV/9)



- ◇ Asthma
- ◇ Cough
- ◇ Dental Problems
- ◇ Diphtheria
- ◇ Earache
- ◇ Eye Troubles (Cataract, Myopia, Glaucoma, etc.)
- ◇ Hearing Impairment
- ◇ Hiccups
- ◇ Leprosy
- ◇ Leucoderma
- ◇ Skin Diseases
- ◇ Speech Impairment
- ◇ Stammering
- ◇ Tonsils/Tonsillitis
- ◇ Toothache
- ◇ Whooping Cough



(XV/14)

अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः।

प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम् ॥१४॥

Ahaṁ vaiśvānaro bhūtvā

prāṇināṁ dehaṁ-āśṛitaḥ

prāṇāpāna-samāyuktaḥ

pacāmy-annaṁ catur-vidhaṁ.



*Abiding in the body of living beings in the
form of fire, mingling with breaths, I help
digest all types of food.*

(XV/14)



- ✧ Abdominal Disorder (Acidity, Cirrhosis of the Liver, Constipation, Diarrhoea, Dysentery, Indigestion, Flatulence, Headache, Piles, Dyspepsia, Liver Disorders, Jaundice, Kidney Malfunctioning)
- ✧ Diabetes
- ✧ Insomnia
- ✧ Ulcers



(XVII/8)

आयुःसत्त्वबलारोग्यसुखप्रीतिविवर्धनाः।

रस्याः स्निग्धाः स्थिरा हृद्या आहाराः सात्त्विकप्रियाः ॥८॥

Āyuh-sattva-balārogya-

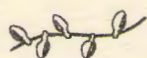
sukha-prīti-vivardhanāḥ

rasyāḥ snigdhāḥ sthirā hr̥dyā

āhārāḥ sātत्वika-priyāḥ.

*Foods which promote longevity, vitality,
strength, health, cheerfulness and appetite,
which are nourishing, substantial and
agreeable, are dear to good people*

(XVII/8)



- ❖ Abdominal Disorders (Acidity, Cirrhosis of the Liver, Constipation, Diarrhoea, Dysentery, Indigestion, Flatulence, Headache, Piles, Dyspepsia, Liver Disorders, Jaundice, Kidney Malfunctioning)
- ❖ Convalescence
- ❖ Diabetes
- ❖ Insomnia
- ❖ Intestinal Disorders
- ❖ Ulcers



(XVIII/66)

सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज ।

अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः॥६ ६॥

Sarva-dharmān-parityajya

mām-ekam śaraṇam vraja

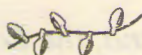
aham tvā(tvām) sarva-pāpebhyo

mokṣa yiṣyāmi mā śucaḥ.

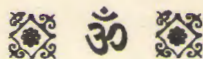


*Leaving all other ways, come my way.
Resort only to me. Do not grieve. Take
refuge in Me, and surrender. I shall liberate
you from all sins.*

(XVIII/66)



- ✧ Aids
- ✧ Cancer
- ✧ Incurable Diseases



STEP D

Benediction

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः।

तत्र श्रीर्विजयो भूतिर्ध्रुवा नीतिर्मतिर्मम ॥७८॥

Yatra Yogeśvaraḥ Kṛṣṇo

yatra Pārtho dhanur-dharaḥ

tatra śrīr vijayo bhūtir-

dhruvā nītir matir mama.

*Where Krishna, the Lord of Yoga is, where
Arjuna, the archer is, there will surely be
prosperity, victory, happiness,
righteousness and sound policy.*

(XVIII/78)

GLOSSARY

Sanskrit Word

Meaning

A

<i>Abhitah</i>	Here and hereafter, near, assured in the near future
<i>Abhyāsa-yoga-yuktena</i>	By constant practice/habitual meditation
<i>Abhyāsenā</i>	By practice
<i>Āc(h)ārya</i>	Preceptor, guru, teacher
<i>Ācarati</i>	Does
<i>Ādhāya</i>	Having placed
<i>Adhigacchati</i>	Attains
<i>Adhiṣṭhāya</i>	Dwelling in/presiding over, being situated in
<i>Adhyātma-vidyā</i>	The knowledge of the self, spiritual knowledge
<i>Ādi</i>	The beginning, the origin
<i>Āgamāpāyinaḥ</i> (Āgama+apāyinaḥ)	With beginning and end
<i>Āgatāḥ</i>	(Have) attained
<i>Agatāsūn</i> (Agata+asun)	The living
<i>Agni</i>	The fire
<i>Aham</i>	I
<i>Ahamkara</i>	Ego
<i>Āhārah</i>	The foods
<i>Ajñāna</i>	Ignorance
<i>Ājyam</i>	Sacrificial butter, melted butter (articles of oblation)
<i>Akarma</i>	Inaction
<i>Akirtikaram</i>	Disgraceful

<i>Amarṣa</i>	Distress
<i>Ambhasi</i>	In/on the water (in the sea)
<i>Ānanda</i>	Bliss
<i>Anantaṁ</i>	Boundless/infinite/ unlimited
<i>Ananyah</i>	(With) undivided (attention) /non-separate (to worship Him in all beings)
<i>Anāryajustam</i>	Unbecoming of nobles
<i>Anityāh</i>	Impermanent, non-permanent
<i>Annam</i>	The food, foodstuff, rice
<i>Antaḥ</i>	The end
<i>Anucintayan</i>	Meditating, constantly thinking
<i>Anudvigna-manāḥ</i>	Unshaken/undisturbed mind
<i>Anurajyate</i>	Rejoices, becoming attached
<i>Anuśocanti</i>	Grieve, lament
<i>Anuvartate</i>	Follows, follows in the footsteps
<i>Anuvidhiyate</i>	Follows/governed, constantly engaged
<i>Anvaśocah</i>	(Had been) mourning/ lamenting
<i>Anyāni</i>	Others, different
<i>Apāna</i>	Inward (incoming breath), downgoing air
<i>Aparās /Aparāṇi</i>	Others
<i>Api</i>	Also, in addition to, although, may be
<i>Ārogyam</i>	Health
<i>Artha</i>	Means of livelihood, purposes, means
<i>Ārya</i>	Nobleman
<i>Asaṁsayam</i>	Undoubtedly
<i>Āscarya-mayam</i>	Wonderful
<i>Āsīta</i>	Remain, situated
<i>Asmi</i>	(I) am
<i>Aśnami</i>	Accept
<i>Āsocyān</i>	Those who should not be grieved for
<i>Āsritāḥ</i>	Dwelling/abiding, situated
<i>Āsthitāḥ</i>	Established

<i>Asti</i>	(There) is, exists
<i>Asūn</i>	Life
<i>Asvargyam</i>	Debarring from heaven
<i>Asya</i>	His, of this
<i>Ātmā</i>	The self/the soul
<i>Ātmanah</i>	Of one's self
<i>Ātma-vasyaih</i>	Self-control/self-restrained
<i>Auśadham</i>	(Sacred) medicinal (healing) herb
<i>Avidyā</i>	Ignorance
<i>Avyayam</i>	Imperishable
<i>Ayam</i>	He
<i>Āyuh</i>	Life/vitality, span of life

B

<i>Bahavaḥ</i>	Many
<i>Balaṁ</i>	Strength
<i>Bala-vatam</i>	Of the strong
<i>Bandha</i>	Block, lock
<i>Bhakta</i>	Loving devotee
<i>Bhaktya</i>	With devotion
<i>Bhaktyupahṛtam</i>	The devout gift/offering of devotion
<i>Bhārata</i>	Descendent of the Bharata dynasty, here Arjuna
<i>Bharata-rṣabha</i>	Prince of Bharatas (Bull among the Bharatas), here Arjuna
<i>Bharta</i>	The supporter/sustainer
<i>Bhāsase</i>	Thou speakest, speaking
<i>Bhavati</i>	Comes, takes place
<i>Bhaviṣyatām</i>	(Of those)who are to be prosperous/famous of future manifestations
<i>Bhaya</i>	Free/fear
<i>Bhitāni</i>	Terrified, out of fear
<i>Bhoga</i>	Worldly pleasures

<i>Bhūtaṁ</i>	Exists/being, created being
<i>Bhūtānāṁ</i>	Of (all) beings. living entities
<i>Bhūteṣu</i>	In (all) beings/in creatures
<i>Bhūtiḥ</i>	Expansion/welfare, exceptional power
<i>Bhūtvā</i>	Being, becoming
<i>Bijam</i>	The seed (cause of the origin of all beings)
<i>Brahma-nirvāṇaṁ</i>	Absolute freedom, liberation in the Supreme
<i>Brahmac(h)arya</i>	Celibacy
<i>Brahman</i>	Godhead, God, The Universal Spirit, soul (noun derived from the root 'brh', to increase, to grow large; hence 'bigness')
<i>Buddhi-nāśaḥ</i>	Ruin of reason/discrimination, loss of intelligence

C

<i>Ca(cha)</i>	But, yet, and, also, as well as, both
<i>Cakṣuḥ</i>	The eye
<i>Calam</i>	Restless/fickle, flickering
<i>Caracaram</i>	Moving or /and nonmoving (<i>Cara+acaram</i>)
<i>Caran (charan)</i>	Moving (amongst), acting upon
<i>Caratām (Charatam)</i>	Roving/wandering, roaming
<i>Catur-vidham</i>	(Of) four kinds (The four kinds of food (<i>Catuh+vidham</i>) are: (i) the one broken by the teeth (ie) chewed/masticated (e.g., cake), (ii) the one which is drunk/swallowed (e.g., porridge), (iii) the one that is licked by the tongue (e.g., honey), (iv) the one sucked by the lips (e.g., mango)
<i>Cetasā</i>	With the mind
<i>Cintayantaḥ</i>	Meditating (thinking with undivided attention), concentrating
<i>Cit</i>	Consciousness
<i>Citta (Chitta)</i>	Mind, consciousness (comprising mind, intelligence, and ego)

D

<i>Dhairya</i>	Courage
<i>Dānam</i>	Charity
<i>Dah</i>	Giving
<i>Dars(h)ana</i>	Seeing, looking, seeing the mind, sight, perception, vision, knowledge
<i>Daurbalyam</i>	Weakness
<i>Deham</i>	(In) the body
<i>Dehī</i>	The embodied (soul)
<i>Desa</i>	Place, spot, region
<i>Devam</i>	Resplendent, shining
<i>Devas</i>	The Gods in heaven, angels
<i>Dhanañjaya</i>	Conqueror of wealth, here Arjuna
<i>Dhanur-dharaḥ</i>	The wielder of the bow/the bowman, the carrier of the bow and arrow
<i>Dharmā-viruddhaḥ</i>	Desires that are not unopposed to Dharma (ie. the desire which moves in harmony with the ordained duties of life), not against religious principles.
<i>Dhi</i>	Wisdom
<i>Dhṛtiḥ</i>	Steadfastness / constancy, resolve, strength-of will, firmness
<i>Dhruvā</i>	Certain, sound (policy), constant, stable, permanent
<i>Dhyāna</i>	Meditation
<i>Disaḥ</i>	(All) directions
<i>Divya-gandhānulepanam</i> (gandha+anulepanam)	Anointed with celestial perfumed ointments
<i>Divya-mālyāmbara-dharam</i>	Wearing celestial garlands, and apparel (malya+ambara)
<i>Divyam</i>	Divine, resplendent, transcendental
<i>Dravanti</i>	Flying, running, fleeing
<i>Dr̥ṣṭa(Drastha)</i>	'Seer' or knower

Drsya (Drishya)

Knowable, visible, to be looked at

Duḥkheṣu

In sorrow/adversity, miseries

Duḥkha

Sorrow, pain, grief, distress

Durnigrahaṁ

Difficult to control / hard to restrain
(curb)

Dveṣa (Dvesha)

Aversion, hate, dislike, detachment

E

Ekāgrata

One-pointed attention on the individual
self

Ekam

Alone

Etat

This

Eva

Only/too, also, alone, certainly

G

Gamaḥ

Take to

Gāndiva

The bow

Gatāsūn (Gata+asun)

The dead, lost life

Gatiḥ

The goal, the path, movement, motion,
cause of event

Ghrāṇam

The smell

Grhṇāti

Takes/puts, accepts

Grhyate

Attained/obtained, restrained, can be so
controlled

Guḍākesa

Conquerer of sleep, here Arjuna. Here
the Lord identifies Himself with the
beginning, middle and the end.

Guṇa

Characteristic of nature, qualities (the
qualities of nature comprising *sattva*
(luminosity), *rajas* (vibrancy), and
tamas (dormancy/inertia)

Guru

Teacher,
Preceptor (*Gu*=darkness; *Ru*=light; the
one who imparts knowledge)

H

<i>Harati</i>	Steals away, scatters, takes away
<i>Harṣa</i>	Happiness
<i>Harṣāmarṣa-bhayodvegaiḥ</i>	By (from) joy, envy, fear, and anxiety
<i>Hi</i>	Indeed/verily, for, certainly
<i>Hṛdaya(h)</i>	The heart
<i>Hṛdi</i>	(In) the heart
<i>Hṛdyāḥ</i>	Agreeable/cordial
<i>Hridaya-daurbalyam</i>	Weak-heartedness; pangs of emotion
<i>Hṛṣikesa</i> (<i>Hṛṣika+īsa</i>)	Lord (Krishna), Master of all Senses
<i>Hutani</i>	The oblation (the burnt offering)

I

<i>Iḍam</i>	This
<i>Indriyāṇi</i>	Senses
<i>Īśvara (Ishwara)</i>	God, Lord
<i>Itarah</i>	Others (inferior), common
<i>Iti</i>	Such, that is all, thus
<i>Iva</i>	Like, as in, as if

J

<i>Jagat</i>	The (entire) world
<i>Janāḥ / janaḥ</i>	Men/people/persons
<i>Janardhana</i>	A name of the Lord
<i>Janma</i>	Existence in a body between its birth and its death; birth
<i>Japa</i>	Constant repetition of a mantra; repetition of a mantra or of the Lord's name
<i>Jirṇāni</i>	Worn out
<i>Jiva</i>	Soul, individual self
<i>Jñāna</i>	Wisdom; knowledge of the nature of the individual soul; of God, and their inter-relationship

Jñānatapasā

Jñāni

K

Kāma-krodha-viyuktānām

Kāma-rāga-vivarjitam

Karma

Karmāṇi

Kāmaḥ

Kasmalam

Kaunteya

Kesava

Kīrtiḥ

Klaibyam

Klesa (Klesha)

Kliṣṭā

Kratu

Kriyā

Krodhāt (Krodhaḥ)

Kṣamā

Kṣemam

Kṣudraṁ

Kuru

Kurute

Kusa

Kutah

By the austerity of knowledge

One who abides in a state of knowledge

Those who have been liberated
from lust (desires) and anger

Devoid of desire and attachment (love)

Action done in this life as well as in
previous lives; law of causation
governing action and its effects in the
physical and psychological plane;
An act, duty, action

Actions/works, deeds

Desire, love, wish, lust, passion

Dejection, dirtiness

Son of Kunti, here Arjuna

A name of the Lord

Fame

Cowardice, unmanliness, impotence

Affliction, pain, distress, tension

Afflicted, tormented, pained, hurt

Offering, particular *Vedic* rite/ritual

Action, practice, execution,
accomplishment

From anger/wrath (result of frustration,
when desire is not realised)

Forgiveness/forbearance, patience

Protection of what you already have

Mean, petty

Perform/do

Does/makes, perform

Grass (*Poa cynosuroides*)

Whence, wherefrom

L

<i>Lobha</i>	Greed
<i>Lokaḥ</i>	The world, people
<i>Lokāt</i>	From the world, from the people

M

<i>Mā sma gamah</i>	Yield not/do not get
<i>Mā</i>	(Do) not
<i>Mada</i>	Pride
<i>Mad-bhāvam</i>	My (state) of being, transcendental love for Me (i.e) Lord
<i>Madhusudana</i>	Killer of the demon Madhu, a name of the Lord
<i>Madhya/Madhyam</i>	The middle, moderate
<i>Mahā-bāho</i>	O mighty-armed, here Arjuna
<i>Maharsi</i>	A profound seer of spiritual truths
<i>Mahātmā</i>	A great-soul (person)
<i>Mām</i>	Me
<i>Mama</i>	My
<i>Manah</i>	Mind
<i>Manas</i>	Mind
<i>Man-maya</i>	Absorbed in Me, fully in Me
<i>Mantraḥ</i>	Holy hymn/the transcendental chant with which oblation is offered, incantation, name or names, which the devotee repeats and meditates upon
<i>Manusya</i>	Man
<i>Mārga</i>	Path
<i>Māśma</i>	Do not
<i>Matih</i>	Opinion/conviction
<i>Mat-parah</i>	Focussed/remain firm on Me (as the Supreme)

Mātrā-sparsāḥ

Sensory perception; contact of senses with matter/objects (The *Matras* are sound, touch, colour, taste and smell — properties of rudimentary elements. *Matra* comes from 'Ma', to measure and denotes the 'finite'. In Latin, it is 'Materia')

Mātsarya

Malice

Mayā

By Me

Māya

Delusion, illusion

Mayi

In Me

Me

My, to Me, Mine

Medhā

Intelligence

Moha

Infatuation, delusion, frenzy

Mokṣa (Moksha)

Liberation from *samsara*, ie. from material bondage, deliverance, release

Mokṣa-yiṣyāmi

(I will) liberate/release, deliver

Mṛtyuḥ

Death

Muktaḥ

Freed (from)

Muni(Muniḥ)

Man of meditation, a sage

Mūrdhni

(In) the head

N

Na

Not, never, nor

Naitat

Not this

Namasyanti

Bowing (to Thee)

Nānya-gāminā

Not moving towards any other thing

Naraḥ

A man

Nāriṇām

Of women

Nāvam

Boat

Navāni

New

Nidhānam

Store-house/depository, resting place

Nirmāna

Forming, creating, fabricating

Nirudhya

(Having) confined

<i>Nirvāna</i>	Liberation, supreme bliss
<i>Nis(h)ttha</i>	Sincere devotion
<i>Nītiḥ</i>	Morality, policy
<i>Nityābhi-yuktānām</i> (<i>Nitya+abhiyuktanam</i>)	Ever-controlled, always fixed in devotion
<i>Nivāsaḥ</i>	Abode, dwelling

O

<i>Ojas</i>	Vitality, virility, energy, light, power, splendour
<i>OM</i>	A mystic and holy word regarded as summing up all truth; the mystic (a monosyllable) representing God.

P

<i>Pacāmy/Pacāmi</i>	(I/God) digest
<i>Pāṇḍitāḥ</i>	The wise, the learned
<i>Pāṇḍitās</i>	Wise men
<i>Pāpebhyaḥ</i>	From sinful reactions
<i>Paramam</i>	Supreme
<i>Paramtapa</i>	Scorcher/harasser/destroyer of foes, here Arjuna
<i>Parityajya</i>	Abandoning/relinquishing
<i>Pārtha</i>	Son of Prtha (Pritha), here Arjuna
<i>Paryupāsate</i>	Worship (Me/Lord) in all things
<i>Paśyati</i>	Sees
<i>Patram</i>	A leaf
<i>Phalam</i>	A fruit
<i>Prabhavaḥ</i>	The origin, creation
<i>Prabhuḥ</i>	The Lord
<i>Prahṛṣyati</i>	(Is)delighted, is rejoicing
<i>Prajñā-vādān</i>	Words of wisdom
<i>Prajñā</i>	Wisdom, discrimination, consciousness
<i>Prakīrtiyā</i>	In praise/glorifying, by the glories

<i>Prakṛti</i>	Satva+Rajas+Tamas in equilibrium, material Nature, primal matter
<i>Pralayaḥ</i>	The dissolution
<i>Pramāṇam</i>	Standard, example
<i>Prāṇa / Prāṇam</i>	Outward breath/outgoing breath (air), energy, life breath, vital energy
<i>Prāṇāpāna-samāyuktah</i>	Associated (united) with outward and inward breath
<i>Praṇasyāmi</i>	(I) perish/vanish
<i>Praṇasyati</i>	Perishes/vanishes, lost, falls down
<i>Prāṇinām</i>	Of (all) living beings (creatures)
<i>Prasādam</i>	Tranquillity/peace (of mind), the mercy of the Lord
<i>Pratiṣṭhitā</i>	Settled/firmly set, fixed
<i>Pravadatām</i>	(Of) debators/disputants, of arguments
<i>Prayacchati</i>	Offers
<i>Prayatātmanah</i>	Of pure mind (pure in heart)
<i>Prītiḥ</i>	Love/appetite, satisfaction
<i>Priyaḥ</i>	Dear, very dear
<i>Punya</i>	Good deeds, virtues
<i>Purāṇa</i>	Legend, belonging to ancient times
<i>Puruṣa/Puruṣam</i>	The seer, the soul, sentient soul, person, personality of Godhead
<i>Puṣpam</i>	A flower
<i>Pūtāh</i>	Purified/cleaned
R	
<i>Rāga-dveṣa-viyuktaih</i>	Free from attachment (attraction, love) and hatred (aversion)
<i>Rāga</i>	Attachment, desire, pleasure. The relationship between man and matter
<i>Rajas</i>	Vibrancy, passion, sexual desire
<i>Rajo-guna</i>	The second attribute of Nature
<i>Rakṣāṁsi</i>	The rakshasas, (ie) the demons/monsters

<i>Rasanām</i>	The taste (the tongue)
<i>Rasyāḥ</i>	(Which are) savoury, juicy
<i>R̥ṣi(Rishi)</i>	An ascetic who sees the truth, seer, saint
S	
<i>Sadhanā</i>	Practice
<i>Saḥ</i>	He, that, anyone
<i>Sākṣi</i>	The witness
<i>Samādhi</i>	Total absorption of the mind in the Self or Atma/Yoga
<i>Samah</i>	The same/equal
<i>Samatvaṁ</i>	Evenness of mind (known also as Yoga)
<i>Samāyuktaḥ</i>	Keeping in balance
<i>Samkalpa</i>	Purpose
<i>Sam̐mohaḥ</i>	Delusion/confusion, illusion
<i>Samsāra</i>	The cycle of births and deaths
<i>Samskāra</i>	Subliminal impressions
<i>Samupasthitaṁ</i>	Has come/comes, arrived
<i>Samyamiya</i>	(Having) controlled, restrained
<i>Samyāti</i>	Enters/takes on, accepts
<i>Samgam</i>	Attachment
<i>Śaraṇam</i>	The refuge, surrender
<i>Sargāṇām</i>	(Of) all creations/manifestations
<i>Śarīrāṇi</i>	The bodies
<i>Sarva-bhūtānām</i>	Of all beings (creatures), of all creations
<i>Sarva-bhūtās-ayasthitaḥ</i>	Existing in the heart of all living beings/entities, i.e., God
<i>Sarva-dvārāṇi</i>	All doors (inlets)
<i>Sarva-pāpebhyaḥ</i>	(From) all sins
<i>Sarva</i>	All/everything

<i>Sarva-dharmān</i>	All actions (righteous or unrighteous); all religions
<i>Sarva-haraḥ</i>	The all-embracing, all-devouring
<i>Sarvam</i>	Whole, all, everything
<i>Sarvāṇi</i>	All
<i>Sarvāścarya-mayam</i>	All-marvellous
<i>Sarvatra</i>	Everywhere
<i>Sarve</i>	All
<i>Śāstra</i>	Scripture
<i>Sat</i>	Real
<i>Satcidānanda</i>	<i>Sat-Chit-Ananda</i> = Existence (purity), awareness (consciousness) and bliss (unalloyed bliss)
<i>Sāttvam</i>	Vitality/energy, existence
<i>Sattvikas</i>	Men who worship God alone (not mean spirits), one in the mode of goodness
<i>Satva (Sattva)</i>	White, pure, luminosity, purity, goodness
<i>Sātvikapriyāḥ</i>	(Are) liked by the good men
<i>Satya</i>	Truthfulness, honesty, faithfulness
<i>Siddhas</i>	Perfected ones (spiritually perfected persons)
<i>Siddha-saṁ(n)ghāḥ</i>	Hosts of perfected ones, the perfect human beings
<i>Siddhi</i>	Fruition of effort
<i>Siddhyasiddhyoḥ</i>	Success and failure
<i>Sita</i>	Winter, cold
<i>Śitoṣṇa-sukha-dukhadaāḥ</i> (<i>Sita+uṣṇa</i>)	Producers of cold, heat, pleasure and pain
<i>Smṛti-bhramśāt</i>	(After) bewilderment of memory
<i>Smṛtiḥ</i>	Memory
<i>Smṛti</i>	Memory
<i>Smṛti-vibhramah</i>	Loss of memory
<i>Snigdhaḥ</i>	Greasy, fatty

<i>Sparsa/Sparsanam</i>	Touch
<i>Sraddhā (Shraddhā)</i>	Genuine faith, reverence, confidence
<i>Śravaṇa</i>	Faculty of hearing
<i>Śreṣṭhah</i>	Superior person/the best of men, respectable leader
<i>Śreyas</i>	Good, spiritual well-being
<i>Śrī</i>	Fortune/prosperity (or beauty), opulence
<i>Śrotram</i>	Ear
<i>Śṛsti</i>	Creation
<i>Sthānam</i>	The place, ground
<i>Sthāne</i>	Justly, rightly
<i>Sthirāḥ</i>	Firm/substantial, enduring
<i>Sthita-prajña</i>	One who is firmly established in spiritual wisdom; a perfect yogi; man of steadfast wisdom
<i>Sthita-dhiḥ</i>	Of steady wisdom/steadfast thoughts
<i>Śotra</i>	Hymn
<i>Śuc(h)i</i>	Pure
<i>Sucaḥ</i>	Grieve, worry
<i>Su-hṛt</i>	Friend, most intimate friend
<i>Sukheṣu</i>	In happiness
<i>Sukham</i>	Joy/cheerfulness/happiness
<i>Śukla</i>	White
<i>Sva</i>	One's own
<i>Svadhā</i>	Ancestral oblation (food offered to the fire)
<i>Svarga</i>	Heaven
<i>Syāt</i>	Can exist, (would) happen
T	
<i>Tad</i>	Their, its, from that
<i>Tamas</i>	Inertia, darkness
<i>Tān/Tām</i>	Then, all of them

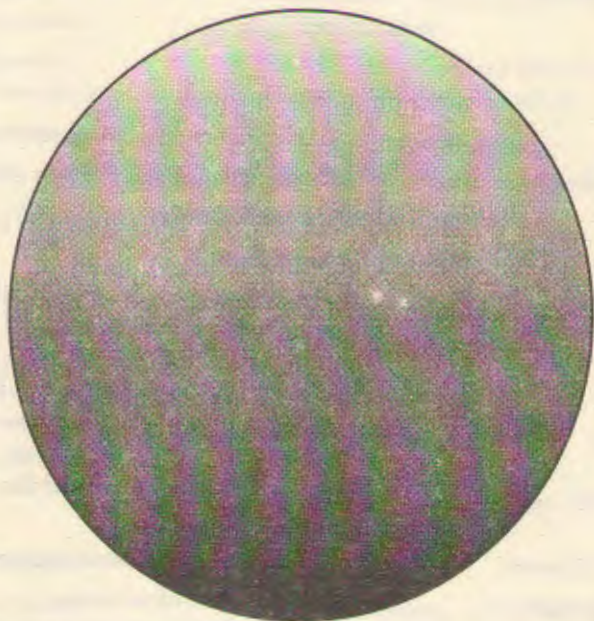
<i>Tāni</i>	Them, these, those
<i>Tapas</i>	Performance of austerities, penance, spiritual practice
<i>Tasya</i>	His, to him, that, its
<i>Tat-Tvam-Asi</i>	That Thou art('That' here is the 'Omniscient/Omnipotent' God; 'Thou' is the Soul, endowed with psycho-physical organism)
<i>Tat</i>	That, it, his, their, that alone
<i>Tatah</i>	From that, then, thence, therefore
<i>Tathā</i>	So, same way, all the same, then, at that time
<i>Tatra</i>	There
<i>Tava</i>	Thy, your
<i>Te</i>	These, they, of them
<i>Teṣāṃ</i>	To them
<i>Titikṣasva</i>	Endure, bear with, tolerate
<i>Toyam</i>	Water
<i>Tr̥ṣṇa</i>	Thirst
<i>Tu</i>	Indeed, but, and, only
<i>Tvā</i>	Upon thee, in thee, thee, unto you
<i>Tvaṃ</i>	Thou, you
<i>Tyāga</i>	Surrendering a possession in sacrifice for a cause; abandonment; renunciation
<i>Tyaktvā</i>	Casting off, abandoning, giving up
<i>Tvayi</i>	Unto you
U	
<i>Ucyate</i>	(Is) called/said
<i>Udbhavaḥ</i>	The prosperity/source, generation
<i>Udvegaiḥ</i>	Anxiety
<i>Udvijate</i>	Disturbed/agitated/afflicted
<i>Upaṇiṣat(d)</i>	(Upa=Near; ni=down; sat=to sit): Sitting down near the Guru to receive spiritual instructions

<i>Upapadyate</i>	Befitting
<i>Upasevate</i>	Enjoys/experiences
<i>Upāśritāḥ</i>	Taking refuge in, being fully situated
<i>Uṣṇa</i>	Summer, heat
<i>Uttiṣṭha</i>	Arise, get up
<i>Uvāca</i>	Said
V	
<i>Vā</i>	Or, an option, alternatively
<i>Vāc(h)ā</i>	Speech
<i>Vadah</i>	The dialectic (the discussion to arrive at truth), constructive reasoning, natural conclusion
<i>Vahāmi</i>	Carry/bring
<i>Vairāgyeṇa</i>	By absence of passion/by renunciation; aversion to worldly desires and possessions (by the deliberate process of drawing away from the attachment and personal affliction i.e., by detachment)
<i>Vaiṣvānaraḥ</i>	The digesting fire (abiding in the stomach)
<i>Vāk</i>	Speech, power of speech
<i>Vande</i>	Same as <i>namah</i> , obeisance, surrender, prayer, offer
<i>Varṇa</i>	Cadre
<i>Vartate</i>	Exists, abides, is there
<i>Vasāmsi</i>	Garments/clothes
<i>Vaśe</i>	Under control/controlled/in full subjugation
<i>Vastu</i>	Thing, substance, object
<i>Vāyuh</i>	Wind
<i>Veda(s)</i>	To know (In Latin, ' <i>Videre</i> '=To see; In French, <i>Voir</i> ; In English, Vision); 4 ancient books of wisdom

<i>Vedānta</i>	(<i>Veda</i> =knowledge; <i>anta</i> =end); end of knowledge, end of the <i>Vedas</i> , the final parts of the <i>Vedas</i>
<i>Vibhramah</i>	Bewilderment
<i>Vic(h)āra</i>	Reason, discrimination
<i>Vidheyātmā</i> (<i>Vidheya</i> + <i>ātmā</i>)	The self-controlled/governed self, regulated freedom
<i>Viditātmanām</i> (<i>Vidita</i> + <i>ātmanām</i>)	Those who have realised (known) the self, those who are self-realized
<i>Vidyā</i>	Discriminative knowledge
<i>Vidyānām</i>	(Of) all knowledges/sciences/education
<i>Vigata-sprhaḥ</i>	Without hankering/longing
<i>Vihāya</i>	Casting off, giving up
<i>Vijayaḥ</i>	Victory
<i>Vikarma</i>	Action that is prohibited
<i>Vimuktaiḥ</i>	Become free from
<i>Vinā</i>	Without
<i>Viṣame</i>	In a crisis
<i>Viśaya</i>	An object of sense, matter, an object, reference, content
<i>Viśayān/Viśayāni</i>	Objects (of senses)
<i>Viśvatomukhaḥ</i>	Facing all directions, all pervading
<i>Vita-rāga-bhaya-krodhāḥ</i>	Free from attachment/affection (love), fear and wrath/anger
<i>Vivardhanāḥ</i>	(Those which) augment/promote, increase
<i>Vivarjitam</i>	Devoid of
<i>Viveka</i>	Discriminating faculty
<i>Vraja</i>	Take/come, go
Y	
<i>Yaḥ/Yo</i>	Who, whoever, him
<i>Yajñah</i>	Sacrifice
<i>Yama</i>	Death (God of Death)

<i>Yasmāt</i>	From whom, whom
<i>Yasya</i>	Whose
<i>Yat(+yat)</i>	Which, whatsoever, whatever, what, that
<i>Yata-cetusam</i>	Those who subdued (controlled) their mind
<i>Yathā</i>	As, just as
<i>Yāti</i>	Goes to , achieves
<i>Yati</i>	Sage, God-realized man, saintly person
<i>Yatinām</i>	Of the sanyasins/of the men of austerity
<i>Yatra</i>	Where, wherever
<i>Ye</i>	Who, those
<i>Yoga</i>	Realisation of self or true insight or spiritual illumination; union of body, mind and soul (spirit) with God; union of individual with the Universal; achieving what you do not have; method of habitual meditation; a prescribed path of spiritual life; requirements.
<i>Yogadhāraṇam</i>	Practice of meditation/concentration
<i>Yogakṣemaṁ</i>	Assurance of blessedness (preserve what one already has)
<i>Yogasthaḥ</i>	Steadfast in Yoga (devotion)
<i>Yogesvarah</i>	The Lord of Yoga/The Lord of Control,
<i>(Yoga+īśvaraḥ)</i>	The master of mysticism
<i>Yogī</i>	One who undertakes spiritual discipline; One who practises Yoga
<i>Yukta/(Yuktaḥ)</i>	Firm/steadfast; established in the self through Yoga; engaged; joined

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I find a verse here and a verse there, and I immediately
begin to smile in the midst of overwhelming tragedies —
and my life has been full of external tragedies — and if
they have left no visible, no indelible scar on me, I owe it all to
the teaching of the Bhagavad-Gita...

Mahatma Gandhi



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